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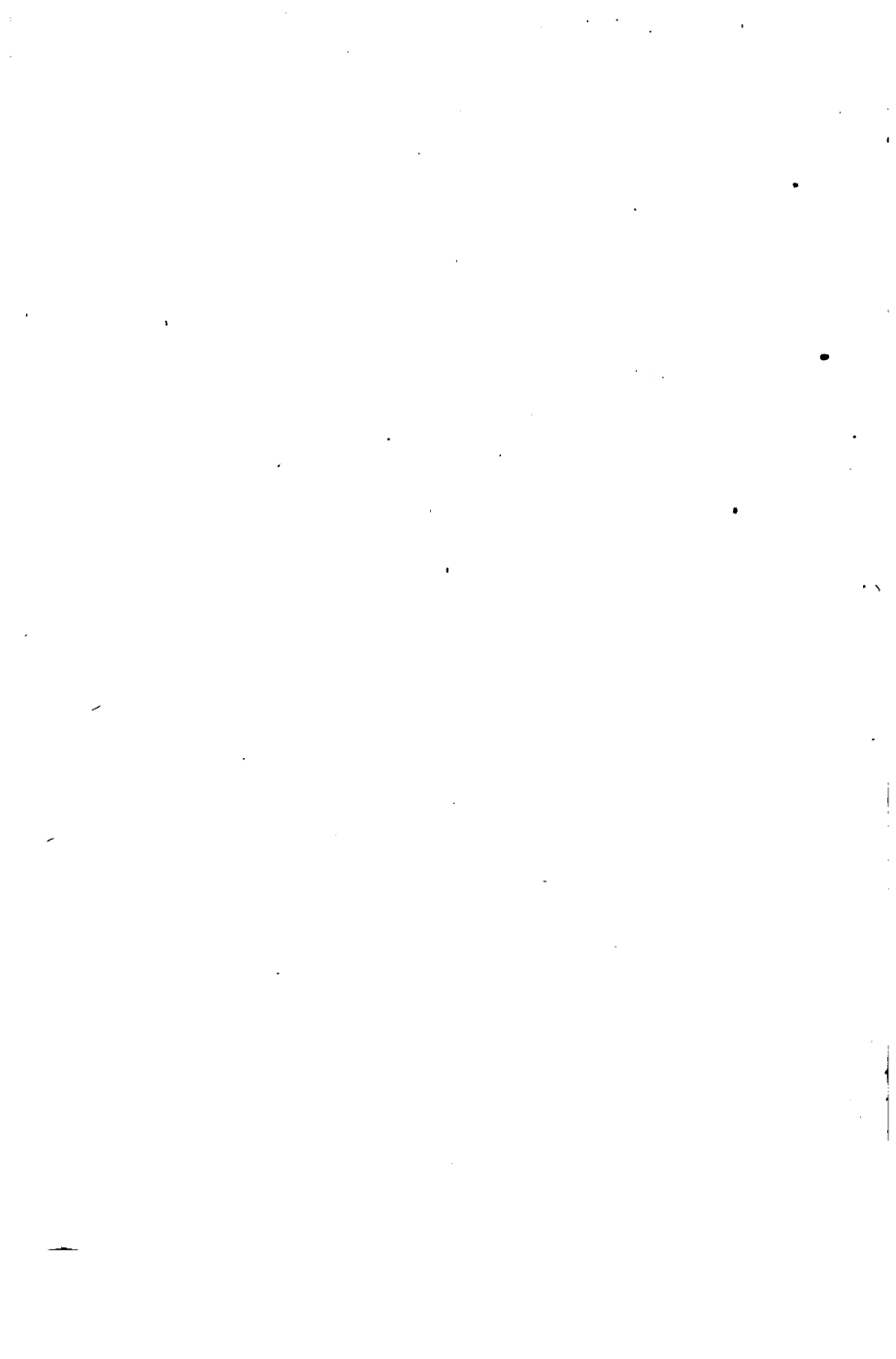
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Joybringer Bosworth

HIS LIFE STORY

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BY

EUNICE M. PERKINS

Detroit, Michigan



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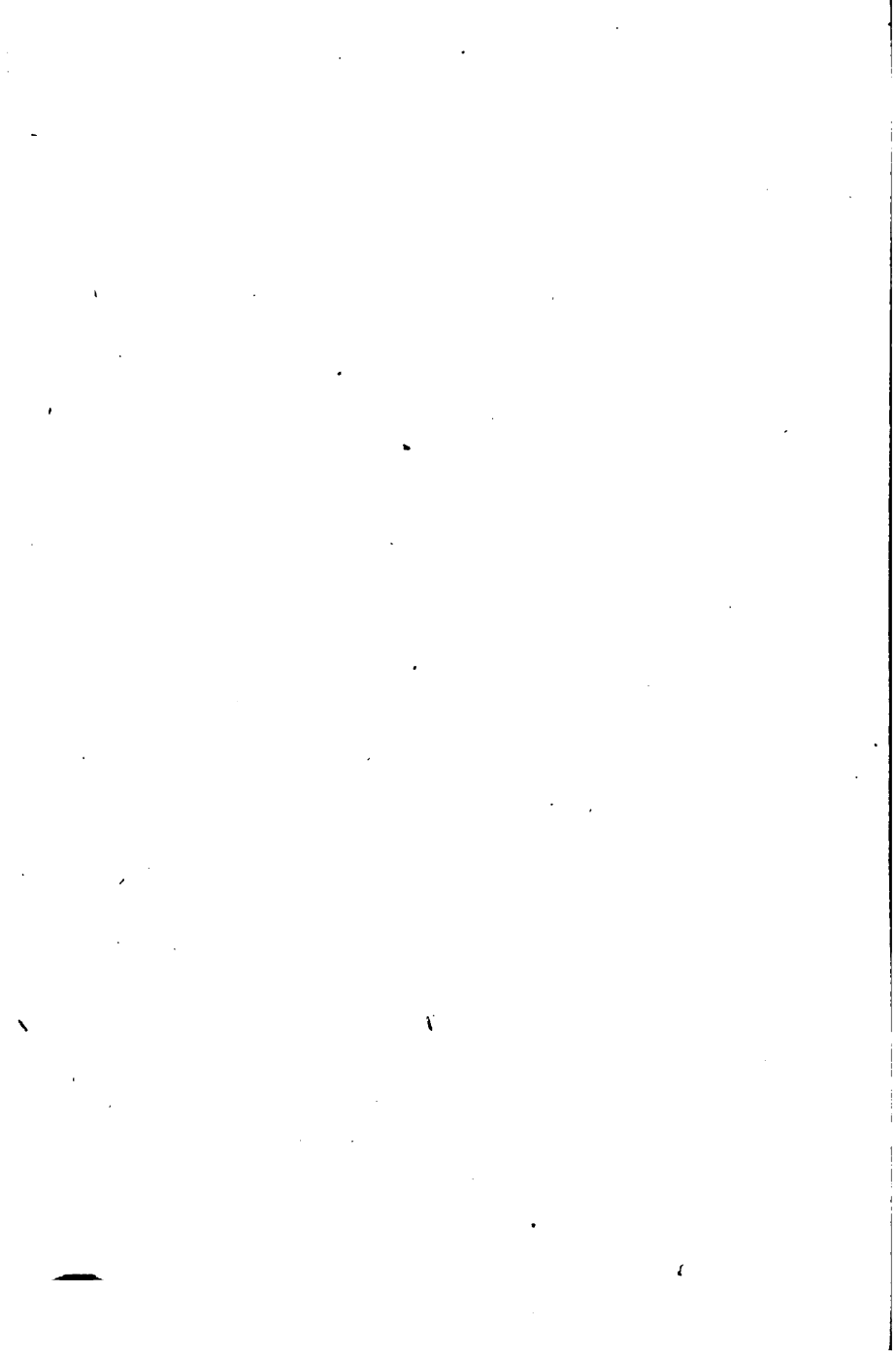
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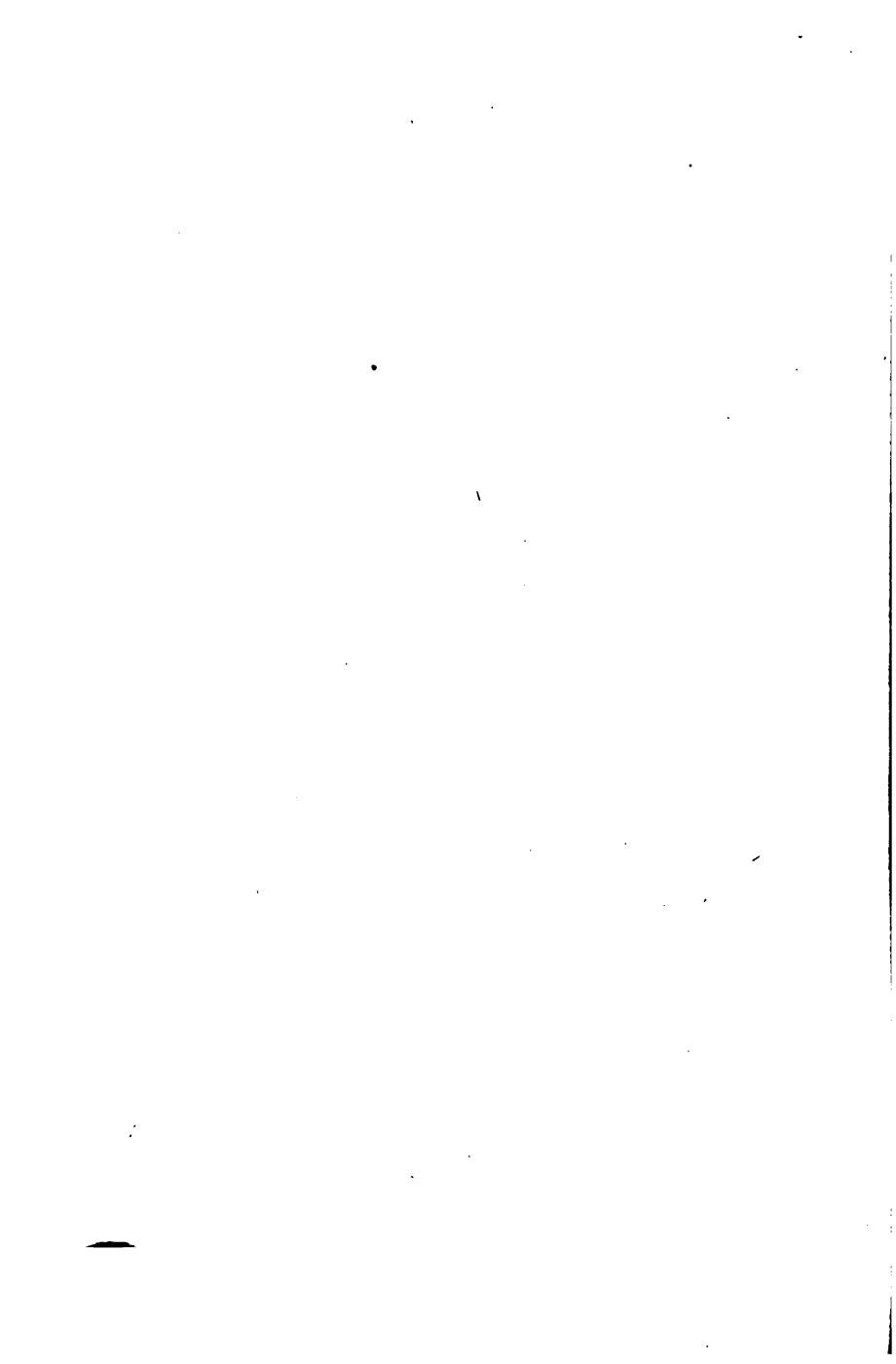
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TRANSFER FROM C. G.



**To All
Who would know Jesus, the Christ**



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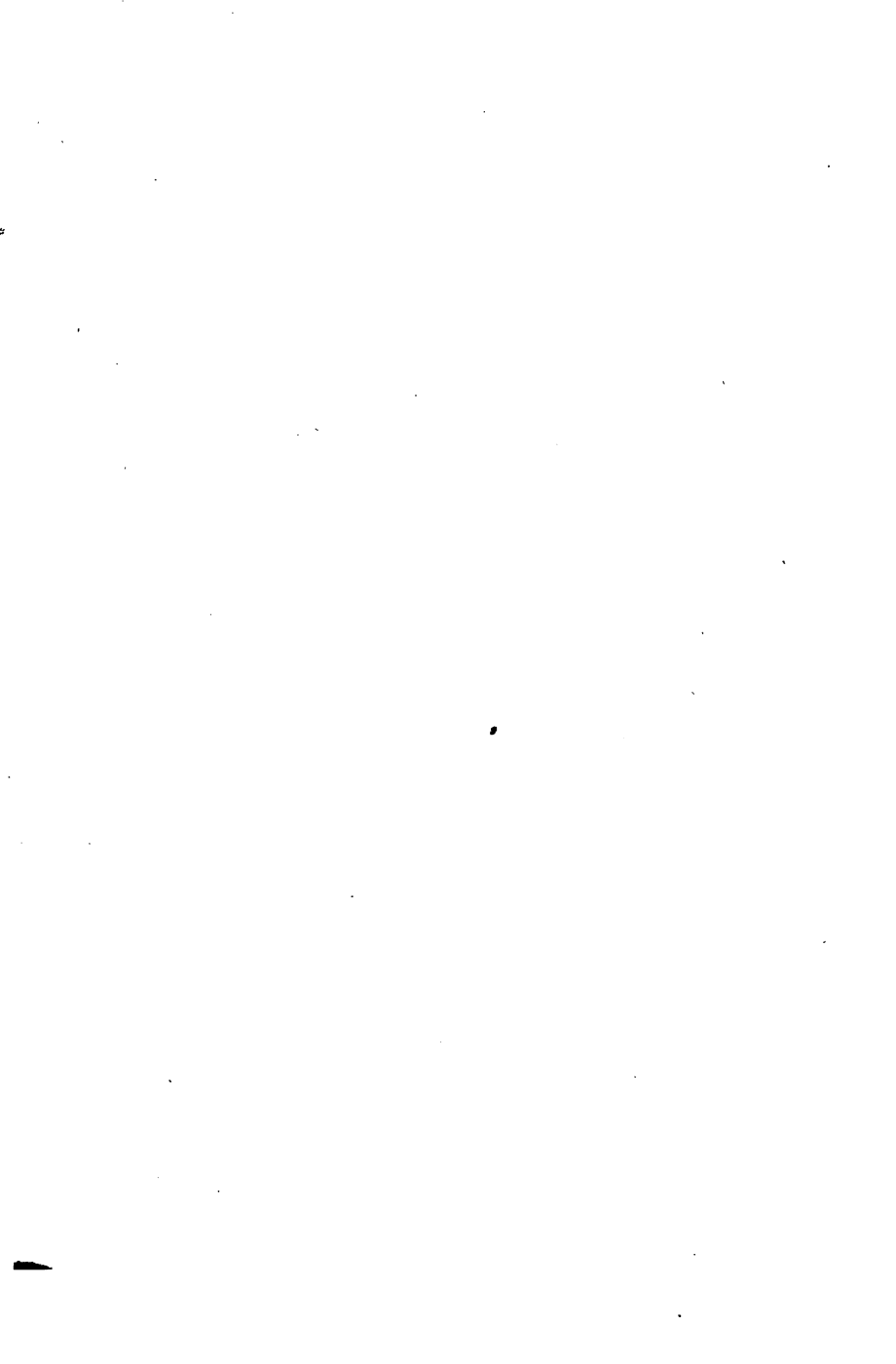
Fred Francis Bosworth

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PREFACE

Who shall say that the commonplace is not everywhere enlivened by a compelling interest and pregnant with the grandest possibilities? Only those whose eyes are dim and whose ears are dull of hearing.

If, to the soul of a Wordsworth "the meanest flower that blooms can give thoughts that do often lie too deep for tears," if a 'Jerry McAuley' and a "Ted Mercer" have thrilled a world with the narratives of "what God hath wrought" in their characters and experiences, why may not an ordinary but morally clean life, which, thru its very innocence on the one hand and its dissatisfaction with a lukewarm "Christianity" on the other, drifted into dangerously near contact with religious error and fanaticism—cruising close for a while, then sailing free—why may not such a life, largely because, perhaps, of such contact and escape, be Divinely appointed to emphasize with special lucidity the distinction between the true and the false, the real and the counterfeit, giving supreme prominence ever, to the importantly true, the blessedly real, the infinitely powerful and beneficent?

There is abundant evidence now before an amazed and growing public that God has thus appointed and anointed this man chosen from the ordinary walks of life—"absotively" without prestige in the Church or in the world—this man whose brief biographical

sketch, from his birth to June of the present year, 1921, we are here producing, by quoting extensively and for the rest employing language that is simplest because we have no claim upon the vocabulary of the *litterateur*.

It is a satisfaction to have part in announcing that hundreds who lived in gross darkness have verily seen the Light of the world.

It is a privilege to aid in making known that thousands of thirsty wayfarers are drinking copiously of the Fountain which is eternal.

It is a delight to help tell abroad that heart-hungry multitudes have been finding the Bread that forever satisfies.

Hundreds! Thousands!! Multitudes!!! The terms are wholesale and they are the truth.

To "spread the tidings round," as the best news for all people, is the sole aim of the writer of this "to be continued" story, that the reader may have, by his or her prayers, an appreciable part in the completing of this life-work now in its prime, and thus also in its benevolently beautiful "finis" by the power of God, to the praise of the glory of His grace Who died ignominiously that we might live triumphantly.

E. M. P.

June, 1921.

CHAPTER I

Giving His Story for God's Glory

When the night is dark and the wind is loud,
And danger is hidden and peril abroad—
The seaman leaps on the swaying shroud:
His eye is on me, his hope in God.
Alone in the darkness, my blood-red eye
Meets his, and he hauls his groping line;
"A point to Nor'ard!" I hear him cry:
He goes, with a blessing, and still I shine.

While standing alone in the summer sun,
Sometimes I have visions and dreams of my own
Of long life voyages just begun,
Of rocks unnoticed and shoals unknown;
And I would that men and women would mark
The duty done by this lamp of mine—
For many a life is lost—in the dark.
And few, on earth, are the lights that shine.

—From the Lighthouse Sermon, in Log Book Notes, E. N. L.

"Of all the lights you carry in your face, joy shines
farthest out to sea."

There is only One Joy-giver. The story of His earth-life was written nearly 2000 years ago in the four New Testament records of Him, Whose Matchless Person constitutes the theme of the entire Book of God. In Genesis 3, we see His sacred, bruised feet; in Isaiah 53, with shame and sorrow for our sins, we look upon His broken, bleeding heart and in the last



chapters of the Revelation we gaze with holy rapture upon His kingly, crownéd head. Behold Him there the Lord of grace and glory, His majestic figure filling the illumined page!

On the evening of that awful night in Gethsemane, after giving to His troubled disciples the promise of the Blessed Paraclete, He said to them, "These things have I spoken unto you that *My joy might remain in you, and that your joy might be full.*" The hour for the tremendous sacrifice, by which He was to bear away forever the world's sin with its inevitable train of sorrow, was fast drawing near, but thinking ever of His own, He tells them that, thru the Holy Comforter, *His joy* shall remain in them and that *their joy* may be complete.

There cannot be, therefore, too many true and faithful life-stories of God-appointed *dispensers* of this "good tidings of great joy" which the angel said "shall be to all people," for the reason that *there cannot be too many such lives to shine as beacon lights* thru the fast-darkening night of this blinded, sin-cursed world.

Depending, therefore, upon "the anointing which we have received of Him," we desire to show forth thru these pages the tenderly beautiful and magnanimously powerful grace of God, in and thru a wholly unpretentious life, from the beginning of that life to the present time.

May the Holy Spirit Himself give direct illumination to the story, touching unmistakably the heart and life of every man, woman and child who reads it.

CHAPTER II

His Childhood

Fred Francis Bosworth could properly be called a strictly American, middle west product. His parents were both born in the "land of the free," and on the 17th of January, 1877, on a farm near Utica, Nebraska, he, their second son, made his first appearance.

It has been observed that, naturally speaking, the big, free life of the open breeds men of strength and humility; "the strength of self-reliance, drawn from the proved ability to meet new and untried conditions with resourcefulness"—humility, because of man's pitiful insignificance in the midst of nature's vast scheme of things.

Little did the precious mother realize, however, as she came back from the valley of the shadow, that this baby boy, this man-child she had just presented to her husband was to be a special distributor of the holy joy which Mary's Son and Son of God brought into the world, that starry night so many centuries ago.

There was the older brother and later two sisters, then the baby brother—five as lively, rollicking youngsters as ever ran barefooted thru the prairie grass in summer or grouped merrily around the fireside while a freezing Nebraska blizzard raged without in winter.

The children went two and one-half miles to the village school, and one afternoon, because of some mischief of which he was guilty, Fred was kept after hours for punishment. By the time he was dismissed and had started home, a wildly raging blizzard had set in—one of those storms so piercingly cold they frequently meant death to men who attempted getting from the barn to the house. Fred battled along, falling down every few steps, completely blinded by the whirling, swirling snow but pluckily struggling on, knowing well, too, that every step might be taking him farther away from home.

When his strength was nearly exhausted and he had about reached the fatal point of giving up, he bumped against a house which proved to be that of a neighbor, only a half mile from his home. He was fully a mile from where he thought he was. Looking back at the incident now, he can see how God was guiding his steps that night and preserving his life for a purpose.

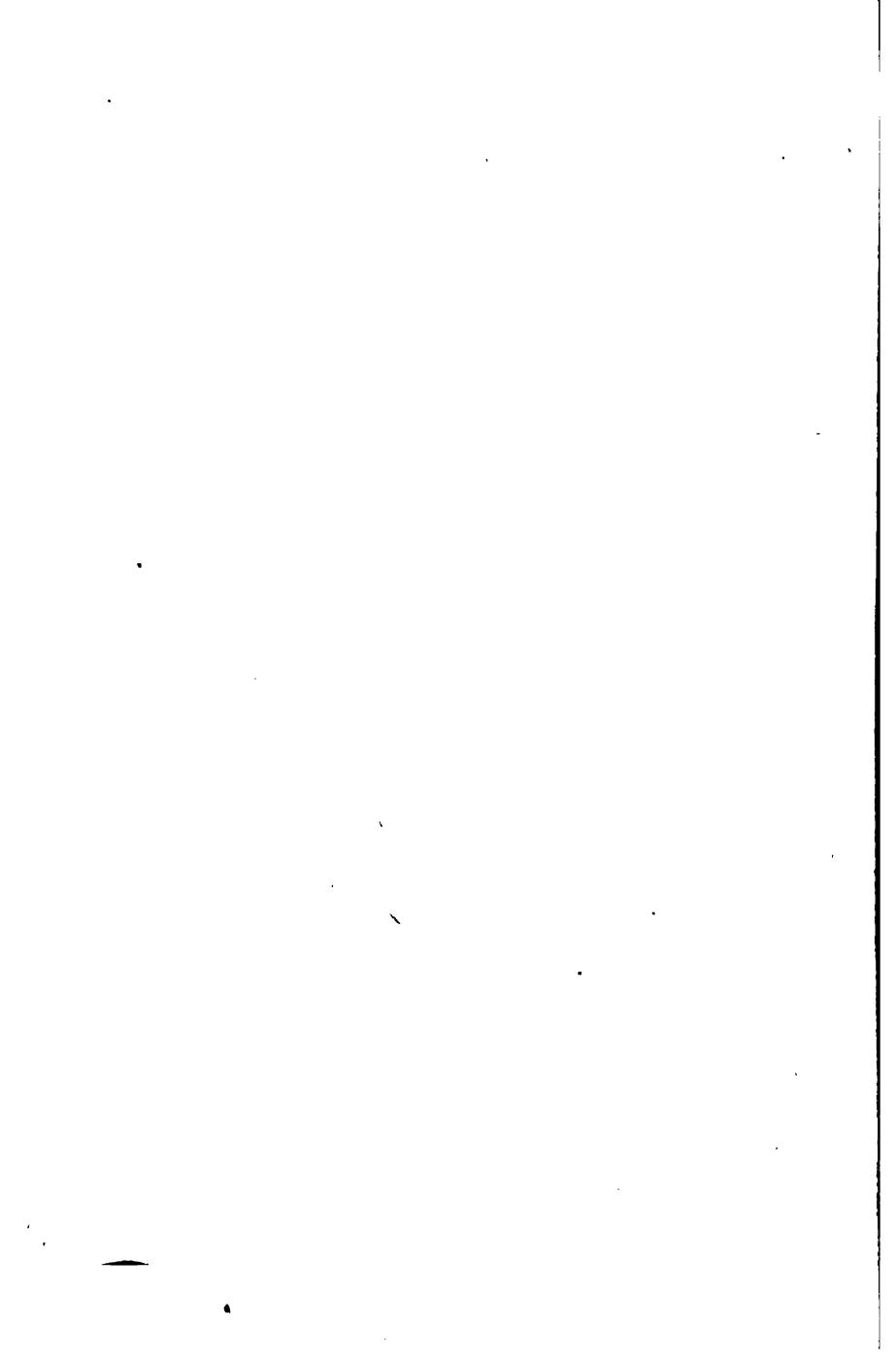
While yet a small boy he became acquainted with physical pain, as he was continually getting a taste of it. His father kept some bees. Fred and the bees were quite friendly—neither being afraid of the other, the bees crawling over his bare hands, but never stinging him.

On one occasion, however, he attempted to remove some honey from a hive, without the usual protection for that task and the bees attacked him viciously, stinging him all over his body.

Another time he was herding the cattle and using a new lash whip he had persuaded his father to buy for him. The whip was necessary because of the stubborn unruliness of the old monarch of the herd. As Fred struck with all his strength at the tough old hide, the lash curled back and hit the boy full in the face, a stinging, smarting, almost stunning blow.

Repeatedly he was having similar experiences—falling, once, from the haymow down to the manger, seriously injuring his back; another time cutting himself on a sharp scythe, and occasionally, running a pitchfork into his foot.

God was permitting him, even as a child, to have such an experience of suffering as to develop a sympathy with it which he was especially to need in the not far distant years of the future.



CHAPTER III

His Later Boyhood

The time soon arrived, when, as in the life of every normal, healthy boy, there needed to be a keen, absorbing interest in some particular pursuit, to furnish a safety-valve for the active, growing energies.

This intense interest was provided by the circumstance of a soldier's reunion at Kearney, Nebraska. All uniformed bands from all the cities and towns of the State were offered free transportation, if they would come and contribute to the festivities.

Fred accompanied his father, who was a veteran of the civil war, to this reunion, and as the blood-quickenning, enlivening strains of those old patriotic airs, "The Union Forever," "Red, White and Blue," "Marching through Georgia," and others, thrilled the music-hungry heart of the boy, the cornet, among all the instruments, made special appeal. Then and there Fred determined to possess a cornet as soon as possible and to acquire the mastery of it.

He had an uncle, Byron Bosworth, living about three miles from his home. He also had a Texas pony named Moses. One day he got on Moses' back and rode over to see his uncle whom he found surveying a litter of new pigs. One of the pigs was so feeble it could scarcely stagger, so Uncle Byron had decided to

kill it. "Don't kill him, Uncle By; give him to me," said Fred. His uncle consented, and Fred, gathering the abandoned off-spring under his arm, mounted Moses and went home. With a teaspoon, he fed the "titman" and saved his life. After a few months, the pig was sold for ten dollars, with five of which Fred bought a calf. The calf in due time became a cow and the mother of a calf. Fred knew a man not far away who owned a cornet. Taking the cow and calf to this man he effected a trade, including in the bargain a few hints from the former owner about the fingering of the scales; then, with his well-earned treasure, he went home, happy. To the music-loving soul of the eager-hearted boy, what, indeed, was a head or two of live stock compared to this beautiful, shining instrument with its delightful, far-reaching possibilities!

But how was he to learn to play it? There was an elementary instruction book belonging to the little old organ in the parlor of his farm home and from this he studied the notes, learning their relative values, practicing them on his beloved "horn", getting, by this means, a correct idea of time and becoming thoroughly familiar with book and instrument. Soon he was playing in the juvenile band of the village and later in the senior band. About this time his parents moved the family to University Place, a suburb of Lincoln, where his father kept a feed store.

University Place was the educational center for the Methodists of that section of country and Fred's parents were devout Methodists. Down in Dallas, Texas, in later years, Fred met an old soldier who

paid a beautiful tribute to the senior Bosworth, when he told how, while they were comrades on the southern battlefields, during the sickening struggles of those warful days, Fred's father led him to accept Christ and live the Christian life.

Impatient to advance in his music, Fred procured a book for cornetists called Arban's Method, the most advanced book-instruction obtainable. To the study of this carefully worked-out method, he applied himself with a devotion seldom excelled by any youth in any pursuit. He helped in his father's store, and behind the counter when business was dull he was forever tooting away, mastering with accuracy and precision each lesson before attempting another, so that, in one winter, he had absorbed and incorporated as a part of himself Arban's knowledge of cornet-playing and had become a finished artist, lacking only in opportunity to gain the public appreciation. But in an almost incredibly short time, he was playing a leading part in the Nebraska State Band, and the several literary societies of the town frequently sought him to vary the programs of their meetings with some of his remarkable solos.

At the time of the World's Fair in Chicago, Fred was sixteen years old. A general agent came along looking for some school-boys to go out and sell stereoscopic views during the summer vacation. So Fred, who was joined later by his older brother, Clarence, started off, with a number of other lads, to make his fortune. Thru Nebraska towns and down into Kansas they went, too full of their boyish pranks to meet

with any great degree of success, and finally, so entirely "down on their luck" as to be without even sufficient money for necessary expenses. In their desperation, they got into mischief, stealing rides in "side-door Pullmans," regular "hobo" fashion, then on one occasion, after the manner of bold Robin Hood, confiscating a hand-car to their personal use, as their journey was on level ground or down hill. Verily, "a boy's will is the wind's will." Thru country and town and on into another town they rumbled along on their "special," until, afraid of detection and capture, they rolled their chariot down an embankment and scampered away. In Marysville, Kansas, and later in Abilene, Fred and Clarence, "jumped their board bill," because they had nothing with which to pay it, and into the midst of their distress came another agent with a cement proposition for mending purposes. Then they started selling this, but someone had been over the territory with a "fake" product and the people were suspicious, so Fred, with an unusual understanding of human nature for one so young as he, invented a clever lie which sold the cement like toy balloons on circus day.

The other boys had gone home to resume their school work and Fred and Clarence followed, shortly after, intending to make a brief visit and then to continue their now flourishing but unlawful business.

CHAPTER IV

His New Life

Were it not for the frequent, Providential frustrations of human plans all along the course of the average life, what a panoramic tragedy most of us would make of the allotted span of our earthly pilgrimage! Instead of rebelling or even grieving because of the miscarrying of our plans, if we could but lift the veil and see as God sees, how we should worship and adore Him, for His wise and faithful interpositions!

As soon as they had finished their visit at home, Fred and Clarence resumed their moneymaking project, Fred going first to Omaha, to be joined by Clarence later. But the Eye that never slumbers nor sleeps was upon the boy, this boy who had been followed thru the brief years of his young life by the prayers of his father and mother.

In that gold mine of a chapter, the eighth of Romans, we read of our God, that "whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He (the Son) might be the first-born among *many* brethren." And that "moreover whom He did predestinate, them He also called; and whom He called, them He also justified: and whom He justified, them He also glorified."

What is the thing which God foreknows concerning a human soul upon which to base this astounding predestination? We believe we have the answer to this question in that equally rich chapter, Ephesians One, "According as He hath chosen us in Him . . . having predestinated us . . . *who first trusted in Christ.*"

In His infinite foreknowledge, God knows before a soul is born if that soul will eventually trust in His Son, the Lord Jesus Christ, as every soul may and ought to do. And so His great love-plan is all made. How eagerly His believing children should nestle down into this purpose of Almighty love with an abandon that is blissful and complete, to be bathed, submerged, baptized in the blessed, sweet will of God!

The time had come when God's call was to reach the ear of this boy, now seventeen years of age, and wholly intent upon carrying out his own plans. Fred had a friend by the name of Miss Maude Greene, a young woman some years his senior, living in Omaha and he hastened to make a call upon her. He found her deeply interested in some special revival meetings in the First Methodist Church. At her earnest solicitation, Fred attended these meetings for three successive evenings, and on the third night, because he did not like to grieve his friend, he permitted himself to be persuaded to "go to the altar." While kneeling there, he knew that he must either accept Christ definitely or that he would, of necessity, be definitely rejecting Him. So he decided to say "Yes" to God, and he had no sooner made this sincere de-

cision than such a happiness filled his heart he laughed for joy, till he actually felt embarrassed because he could scarcely stop.

No doubt there had been, for months, in the soul of the lad, an undercurrent of conviction that his heart was not right with God, and when he accepted Christ and his burden of sin rolled away, there was such an overflow of joy in its place, that he must needs laugh for sheer gladness and relief. It would seem as tho God, in thus giving him such a happy conversion, was granting him a foretaste of the abiding joy he was to know in later years.

After remaining with his Omaha friends a few days and having faced the fact that now he could not continue to make money by dishonest dealings, he returned home.

"Babes in Christ" are seldom nourished and cherished, by the Church or even by Christian parents, in any adequate sense, and if it were not for the Love that will not let them go, in spite of wanderings and backslidings, many a present channel of blessing would have been hopelessly obstructed and blessings withheld from untold numbers of souls.

Fred was a mere "babe," with no more than a babe's knowledge of the care he needed. Loitering about home now, not caring for school nor knowing what to do and loving his music, perhaps more than ever, he accepted the invitation of a show-troupe which came along, to travel with them as a member of their band. He was ignorant of the character and environment of such a life, but a few days travel with the

show sufficed to teach him that he was not in the right place, so again he returned home.

Ere many days he found work in a windmill factory, later becoming the engineer. He soon quit this job, however, to become a clerk in a grocery store. It was about this time that he had his first real love-affair and became engaged to the young lady, who was a resident of University Place. It was also during this period, that his parents and family removed to Fitzgerald, Georgia, Fred remaining in University Place with his position and his sweetheart. His work in the grocery store was soon abandoned for a place in a department store. This was, in turn, discarded and a job in a meat market was tried. While in this place, one day he was asked to kill a chicken—something which, even tho he was raised on a farm, he had never done. Being somewhat "chicken-hearted" and anxious to have the cruel business over with dispatch, he moved the cleaver slowly up and down, two or three times, with carefully measured strokes, to be sure of severing the head with one quick whack and finally succeeded in chopping off the bill just in front of the eyes. He soon had all he wanted of the meat market experience and took a position in the B. & M.—Burlington and Missouri—car shops in Havelock, Nebraska. But he had not been there long when several men were laid off and given passes to any place they cared to journey over this Railroad line.

There must be related at this point in our story a sad incident that occurred shortly after the Bosworths

moved from the Utica farm to University Place. A neighbor boy had been accidentally shot by his brother, tho not killed, and an operation being necessary, Fred was in the room helping the doctors. The temperature of the room was necessarily so high that Fred became uncomfortably overheated and when he went forth from this oven into the cold winter air, he contracted a severe, deep-seated cold which developed into serious lung trouble. He began taking a lung builder and food tonic and kept along making as little of his ailment as possible. But when he was laid off along with the others from the Havelock car shops, he felt ill enough to accept the proffered railroad pass and go to Prophetstown, Illinois, where his mother's family resided, that he might take life a bit easier for a few days and do the little odd jobs he could get, to keep up expenses.

He sawed wood for a while, then found a job at house-painting. In connection with the latter, an amusing, tho somewhat distressing incident occurred. Fred hadn't noticed the little rollers at one end of the ladder, which end he unfortunately placed to the ground. When he was brushing away at the top of the ladder, the bottom of it started off, spilling him from a height of two stories and at the same time spilling the bucket of paint all over him.

His lungs were steadily growing worse, his cough was incessant and very wearing. He was compelled to keep in bed during the last few weeks of his stay in Prophetstown and had plenty of time to ponder Dr. Green's verdict of "no help," the verdict this physi-

cian had given, upon examining him several months previous to his departure from University Place. So now he determined to pull himself together, with one last big effort, to make the trip to Fitzgerald and see his parents before he died.

The long ride on the train, altho exceedingly painful, was mercifully eased for him by the kindly ministrations of a motherly old lady—a fellow traveler.

After his arrival in Fitzgerald, the southern air, his mother's care and a good rest contributed to his strength, so that he was able to get about town.

One night he drifted into a Methodist Church where Miss Mattie Perry and others were conducting a series of meetings for the deepening of the spiritual life. Fred coughed painfully all through the service and at its close went to the front to be prayed for with others who wanted more of God.

Miss Perry told him how lovingly ready God was to make him well, in the name of Jesus, and laying her hands on him she prayed that he might be healed. From that self-same hour Fred began to mend, until, ere many days, his lung trouble was entirely a thing of the past.

It will be fitting to notice just here the illustrations in this life story of the old saying "Back of every good man there is always some good woman." When a man has had a good mother she has ever been his first guiding-star. But the time comes, all too quickly from the mother standpoint, when her boy must cut the shore-line and break away from the haven of home, to launch out upon the great untried sea of

human experience, with all its allurements and perils. Then most blessed indeed is he, if fortunate enough to have, at the beginning, a true Christian woman for a trusted friend. She will do him good and not evil all the days of his life.

In those early Omaha days, Miss Maude Greene knew a yearning solicitude, a real travail of soul for the new birth of Fred Bosworth, no less truly than his mother had travailed for his physical birth. Her prayers and pleadings were God's direct means of bringing into being the Christ-life in this young man, which was to bear such superabounding, life-producing fruit unto the glory of God thru many precious years.

And altho he did not know it then, this new life included new health for his body; so God used another woman, Miss Perry, to minister this grace and send him on his way rejoicing.

It was soon after this that the young lady in University Place, Nebraska, to whom Mr. Bosworth was engaged, wrote him that she thought best to break their engagement, as their marriage seemed to her too long deferred. This was a severe trial to Fred, for his heart had been true to her, but he took his trouble to the Lord in prayer, getting real victory, then answered the letter, accepting the young lady's decision.

Here again was seen the hand of God in the young man's affairs. This young woman could not have found it in her heart to write that letter, if she had been God's choice as life partner for this man whom He

had called and justified and glorified and seated in the heavenlies with Christ.

Why do we not praise our Father more for His preventing Providences as well as for the gratefully welcomed events He brings to pass in our lives? Things do not merely "happen" to the child of God. They "come to pass." That is the scriptural phrase. And "it came to pass." It did not merely happen. God brings things to pass for His children.

CHAPTER V

His Marriage

For the first time now, in many weary months, Fred was experiencing the physical ability, along with the ambition, to work.

One of the band boys was a barber and there was a first-class barber shop in the town for sale. Therefore, because this was his first opportunity to "get busy," Fred procured the money and bought the shop, installing his young barber, and for several months he operated this business successfully, directing, meanwhile, a large band, composed of two smaller bands which had united, because each wanted him for Director.

Knowing their chief's Christian principles, the boys drew up a set of resolutions, which provided that any member who failed in any way to behave in a gentlemanly manner, when on a trip, should give up his uniform and pay his own transportation expenses.

Under such a leader this Empire State Band rapidly developed into the best amateur organization in the State.

About this time Fred was appointed Assistant Postmaster and within two years was elected City Clerk.

While serving the town in this capacity, he met Miss Estella Hayde, a native of Indiana, brought up in Nebraska, but living then in Fitzgerald.

Miss Hayde's name was originally Hyde, her father having belonged to the Hydes for whom Hyde Park, Chicago, was named. Her grandfather, for some reason of his own, had put the extra letter in the name.

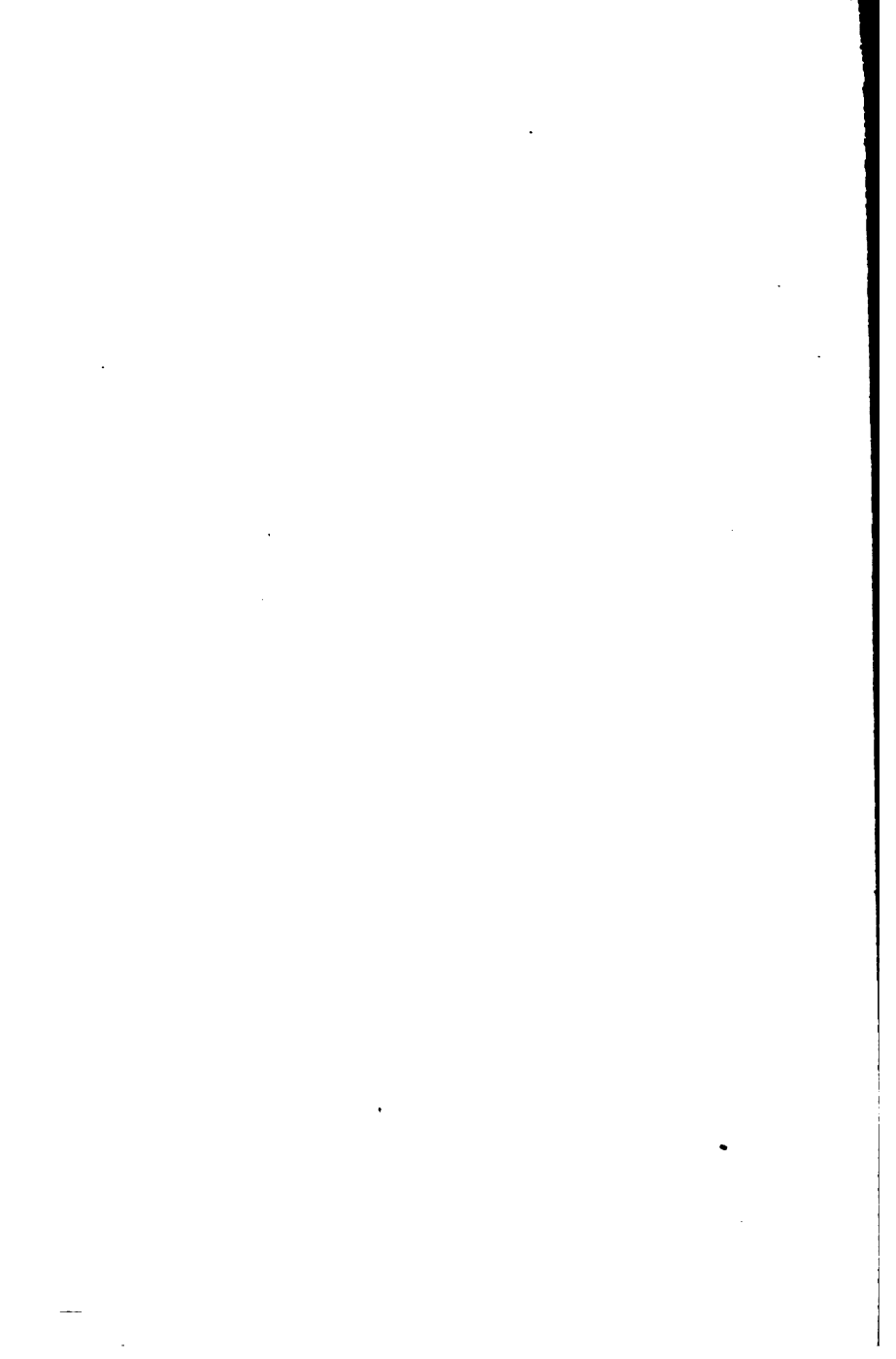
Miss Hayde, with her captivating ways and all the charm of her eighteen summers, had completely won the heart of her young gallant, and during their earliest acquaintance Fred had been the happy instrument of her conversion.

So now, after a brief courtship, while she was still eighteen and he was twenty-three, they were united in the bonds of Holy Matrimony. Thus Mr. Bosworth received an "earnest" of his reward for leading her to Christ, by securing her for his wife and for an helpmeet in his Christian career.

Election time was again at hand and it became noised abroad that Fred Bosworth was going to vote for the Prohibition candidate for the Legislature. He was told that if he did this he would lose his reelection to the City Clerkship. "Do you think that threat will make any difference with my vote? I have made my decision and shall abide by it," was his answer. And so he did. And so he lost his reelection by exactly one vote. And so he found himself out of employment with a young wife to care for.

It was not for long, that he was left in this embarrassing situation by the force of these intriguing

circumstances. He soon was at work with the Merchants and Planters Bank as bookkeeper, and when, a little later, a new building was erected, under the name of the First National, Mr. Bosworth was given the position of teller. After he had spent a few months as teller, the Empire Mercantile Company, which was affiliated with the Banking Business, transferred him to their employ, making it an object for him to change. In this position he remained until he and Mrs. Bosworth removed from Fitzgerald to the northern town where the tide of their affairs was to turn in a decidedly different channel.



CHAPTER VI

His Music

"Can any good thing come out of Nazareth?" It will be well for the reader to keep this question, with its unmistakable answer, in mind, while the contents of this chapter are read and mentally digested, even to the last word of the last sentence.

If, in the prime of your young manhood or young womanhood, you had been raised up from the jaws of the grave, in answer to the prayer of a godly woman, you would be sympathetically interested in any teaching which seemed to honor the love and power of God, as manifested in your healing, would you not?

At the time of Mr. Bosworth's marriage, John Alexander Dowie had just begun his rather brilliant, tho brief, career and was scattering his little printed sheet called "Leaves of Healing" all over the world. There are sane, spiritual, trusted men of God, in this country today, who will agree with the writer that when "Mr. Dowie" first came to the public notice he was a true Christian man, most certainly used of God.

Some of these "leaves" had blown into the hands of the Bosworths, down there in Fitzgerald, and their hearts had been stirred by the messages contained therein.

About a year previous to this, Mr. Bosworth had entirely dropped his music, because of the incompatibility of its associations, from the Christian standpoint. His soul was longing, yea, even fainting, for the courts of the Lord, for there was not much real spiritual life in the little town where his lot was cast. What if, also, in the strong moral environment of Zion City, there might be the right opportunity to again do something with his still cherished music? Tho this latter idea may have been only a subconscious reason, the Bosworths decided to go to this unique place and see what they should see.

Arrived there, Mr. Bosworth took a position as bookkeeper for the Fresh Food Supply, watching out meanwhile, for the coveted chance with his music. He began playing in the band, almost immediately, not a very good band at that time, and every Sunday morning he played his cornet in the service at Church. Mr. Dowie's quick ear soon caught the different quality, the unusual interpretation of the new cornet and he soon afterward summoned Mr. Bosworth to his office and told him he would like him to take full charge of the band, to give his entire time to teaching, directing and developing the music, guaranteeing him a pleasing salary if he would consent. Just what he wanted! Then how he worked!

Within a few months he had built up a splendid band of full instrumentation, which included every instrument used in the regular American Concert band, and in addition there was the French Sorosophone, the harp and the string bass—forty seven

pieces in all. These were all in right proportions and perfectly balanced; each man was carefully taught to do his part well and there were excellent vocal soloists provided, also, for the concert work.

Mr. Bosworth with his trained ear, "so delicate strung as to catch the clear music," was keenly sensitive to any discord, and, being alert to every need for emphasis or the strengthening of any part, he often doubled the volume of an instrument by duplicating it and thus produced a wonderful harmony that was often likened to that of a great pipe-organ.

There were many important occasions which this Band was called upon to grace by its presence and performance, and the twenty successive concerts—two concerts a day for ten days given in Madison Square Gardens, New York City, will be remembered by those who heard them as long as they will cherish the memory of any music of earth.

The press notices inspired by this Band were always most complimentary and encouraging, even in circles where it was known that the artists, including their director, were amateurs. The following is a sample: "The Concert . . . was awaited with no little apprehension, but before the players on the stage had swept the first four bars of the first overture, all present knew they were listening to real music produced by masters of the art."

During the months in Zion City, Mr. Bosworth was occupied as a professional musician giving his artist's soul and strength and time to the perfecting of his art.

But the time was at hand, when, as a Christian he was to wake up to the utter falsity of the claims which were even then developing in the mind and purpose of the mistaken, tho really great leader of Zion City, and to decline to have further association with so misguided a man.

He who had begun a good work in Fred Francis Bosworth was in no way forgetting him and was not going to permit His man to be permanently deceived, nor to be satisfied until he knew God's best.

Often men do not understand the apparent shifting of the scenes in a human life, and they conclude that the particular individual in question is "vacillating," when the truer word is "progressive." There is, all too often, a seeming stability which is mere stagnation.

A soul in whom God lives will be restless and wholly unsatisfied until it has found—after trying one thing, then another, as such a soul is likely to do—the very center of God's will for that soul.

And then, "Oh, what a change!" There will then be such a singleness and fixity of purpose as almost to make the man unrecognizable.

And thus it was to prove, with regard to the life whose story we are passing on, to the glory of God.

PART II

CHAPTER VII

Heaven's Music

Truly blessed indeed is a life that has been regenerated and is controlled—tho only to a *limited* degree because uninstructed in the Word and Will of God—by the Father in Heaven. Such a life, leaving earth, enters Heaven and is forever saved, “yet so as by fire,” while most of its works, if not all, fail of reward and must needs be burned.

But that same regenerated life, if consciously, definitely dedicated, in unreserved abandonment to God and baptized in, filled with and swayed by His Holy Spirit “of power and of love and of a sound mind,” (2 Tim. 1:7) is not only a *hundred-fold* blessed but inevitably becomes a clear, free channel for superabounding blessings to needy multitudes; then, in turn, thru these multitudes to greater multitudes, and on to successive generations it extends, until the continued ages of time shall not suffice to complete the story of the matchless marvels, so that eternity itself must perpetuate the wonders of infinite grace, as manifested thru that same yielded life. And the magnificent structure of gold, silver and precious stones, rising pile upon pile, in the beauty of the

Divine architecture, shall but glow the more brightly in the fires which consume the wood, hay and stubble of the untaught, self-energized life; while the rewards which Jesus will bring with Him when He comes back, will far surpass the most wonderful dreams ever inspired by the sublimest foretastes ever experienced by the obedient child of God.

O friend! Can you not see how immeasurably greater, how indescribably more beautiful, how even like God, because *of* God, the intelligently yielded, Spirit-energized life must be?

Mr. Bosworth, at twenty-nine years of age, had come to the place in his life where he saw this all-important truth clearly, and his heart was hungry to know of a certainty the Holy Spirit's enthronement, that He might, as Director of all his affairs, use him according to all the will of God.

Herein lies the reason for dividing this, his life-story, into two distinct parts.

It is not our purpose to write at length of this deeply significant, too often shamefully ignored subject of the Third Person of the Holy Trinity, as to His particular office work, with reference to God's purposes in and thru the believer.

Altho sadly true that the apostatized Church of today, as represented by the majority of modern assemblies, could practically say "We have not so much as heard whether there be any Holy Ghost," there have been written volumes of specially helpful books upon this sublime theme, and it is one of the purposes of this chapter, if God shall so enable us, to

clear up one or two points, only, which have puzzled many earnest inquirers.

According to Jesus' words to Nicodemus, in John 3, every "born again" person is "born of" the Spirit. He, the Third Person of the Trinity, is the Generator of the life of Christ, the Second Person of the Trinity, in that man or woman who believes the Gospel.

To the assembly of new-born Christians, not only the apostles but the entire one hundred and twenty disciples in Jerusalem, after His resurrection Jesus said, "John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence."

John the Baptist, according to each of the four Gospel writers, had said that Jesus would baptize with the Holy Ghost. And it was God Himself, who used this word "baptize" in telling John what Jesus would do.

Inasmuch, therefore, as God and Jesus and John the Baptist used the term "baptize with the Holy Ghost," we should not hesitate to use the same expression.

That regeneration and the baptism in the Holy Spirit are not identical or synonymous is seen by the fact that it was to those who were already true and faithful disciples that Jesus said, "Ye shall be baptized with the Holy Ghost."

True belief in Christ, the Second Person of the Trinity, assures regeneration, for John said, "Whosoever believeth that Jesus is the Christ *is born of God.*"

(1 John 5:1). But it was to those already "born again" that Jesus said, "*Ye shall be* (not have been) baptized with the Holy Ghost."

Some say that this was true of the one hundred and twenty, simply because the Spirit had not yet been given to the church when Jesus used the future tense "shall be" in His declaration to them. We might grant this, but how about the rest of the New Testament Christians after Pentecost?

A careful study of the Book of Acts shows that later, the more representative company of five thousand Jews at Jerusalem (Acts 4:4, 31), after these, "the hated half-breed Samaritans," as some one has called them, and finally Peter's Gentile audience in Cornelius' house were all "baptized" in the Holy Spirit, subsequent to their being regenerated, (Acts 11:15, 16) and *after* Pentecost. Two truths are here made clear. First, that not only this large representative crowd of Jews, of that particular day, but also Samaritans and even "dogs" of Gentiles, when they had any of them become Christians, were included in this particular grace of God, the bestowal of the Spirit. "The middle wall of partition" between Jew and Gentile no longer existed when both had become Christians and the promise of the Spirit "is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."

And it is also clear to the simple wayfaring man that the baptism in the Holy Spirit is subsequent to the new birth.

It may be immediately subsequent, but rarely is, tho it might well be, if only the new-born child of God were immediately taught concerning the Holy Spirit.

This baptism in the Holy Ghost was and is, according to New Testament teaching, administered by Jesus, Himself, from Heaven.

Not as one is immersed in a river or pool of earth but as one is swept off his feet and submerged, in a deluge or cloud-burst from Heaven. Note the phrases used describing this baptism. "Coming upon you," "fell on them," "came upon," all suggesting an act from above. Indeed, such a flood-tide of power and of love and of, at the same time, absolute soundness of mind, as every Christian must have, in order to be truly inspired and energized and equipped for the service of his Lord, *must* come from above and must fill him to overflowing.

For, as Dr. Campbell Morgan once said, "Service, in the Divine economy, is the overflow of life."

The baptism provides for the continuous infilling, the "anointing"—for the special kind of service from time to time—the "sealing" and the "earnest." The "sealing" is the Holy Spirit as our mark or seal of ownership by the Lord Jesus, which seal is our security and protection against any possible attempt of Satan to pluck us out of His hand.

The "earnest" is Jesus' pledge to us that He has purchased us and will soon come to receive us to Himself. It is also a glorious foretaste of the Life we are to share with Him thru all eternity. Concerning

this "foretaste," Mr. Bosworth said, in one of his recent sermons, "The more of this foretaste God can give us the better He is suited, for it is by this that He attracts sinners and leads them into His Kingdom. When Christians have this foretaste, sinners will want the journey as well as the destination."

Some there are who receive the baptism in the Spirit in great demonstration of the Spirit and of power—the manifestation of some gift immediately or simultaneously accompanying the baptism.

Others *receive Him*, by faith, real faith, the manifestation of the gift or gifts imparted, showing forth later in the life.

The manner in which Jesus thus baptizes with the Holy Spirit is undoubtedly according to the need, the spiritual temperament, environment, circumstances and expectation of the individual desiring Him.

For instance, the writer was all alone in the privacy of her home, lamenting her failure in Christian service and praying with sincere eagerness for the Holy Spirit to take full charge of her life and work. Definitely, completely, she yielded herself as she pleaded for Himself, telling Him she did not care what became of her life in this world, if He would only use her for His glory, trusting herself to His infinite love, His infinite wisdom and His infinite power, and a wonderful assurance, positively certain and sweet, filled her soul, till she knew that her prayer was heard. From that moment the Holy Spirit began to work mightily in her life, opening to her the Book

which Dr. Hogue calls "God in print," guiding her activities, inspiring, impelling, energizing and equipping for blessed service which He accomplishes and which shall abide thru eternity. And He is making her more delighted and entranced with His sway each successive day till she shall see Jesus face to face and be "like Him."

Just as the Second Person of the Holy Trinity is definitely received for salvation, making us acquainted for the first time with the First Person, for we cannot know the Father save thru the Son, just so must the Third Person be received for complete Victory and Service.

The Second Person, our precious Lord Jesus Christ, is the sublime Centre thru Whom we may know the other Two.

"O Christ, He is the Fountain,
The deep, sweet well of Love."

Let us praise His holy, adorable Name forevermore!

But when the special desire for the baptism in the Holy Spirit was born in the heart of Mr. Bosworth, it was under far different circumstances, demanding perhaps a wholly different experience from the one just recorded.

Verily God works in manifold as well as in mysterious ways His wonders to perform.

Breaking thru the walls of the seclusion of Zion City during those months when Mr. Bosworth's musical career was at its height, there came some

"Pentecostal" people. The word "Pentecostal," in its primary meaning and New Testament significance is not a bad word. It is a good word. A great pity it is, that a God-given word should be trailed thru the slime of perverse meaning with which a few mis-taught people have saturated it, until it loses its Divinely Scriptural character for many even of God's very dear children.

One never needs to make apologies for any truth found in the Bible. On the contrary, a truth of the Bible clearly comprehended is a matter over which to rejoice exceedingly.

For a company of Christians to launch out determined to sail far into the boundless ocean of God's love and power, going all the way with Him is always praiseworthy, but so many of these, alas, have thought so much about the "power," they have largely been unmindful of the fact that the Holy Spirit is first of all the Spirit of Love, in the biggest, grandest, tenderest, most considerately tolerant meaning of the word. (1 Cor. 13.) And vastly many more of this company of Christians have been utterly forgetful of the gratifying fact that He, the Holy Spirit, is also and always the Spirit of "a sound mind." Failing in this, they have been insistent concerning the "power" manifestation to a degree of fanaticism which has entirely lost sight of the "sound mind" of the Spirit, the real poise of a truly Spirit-filled life.

But let us be fair.▲ Let us not "shy-off" from a word God uses, because some have given it a false meaning. For not all of the saints who have enlisted

under the "Pentecostal" banner have so perverted the word. There have been some who have followed the true illumination of the Spirit, honest and logical in the study of the Bible on the subject and they have been made infinitely richer and more gloriously useful thereby.

And the Pentecostal people broke thru the walls of Zion and entered the City. Here they proclaimed the baptism in the Holy Spirit as the one great need of the child of God who would serve Him most acceptably. And on this point they made no mistake. But they were also teaching that speaking in other tongues always accompanies the baptism in the Spirit.

They sincerely believed this to be true, even as many of them still do believe it, and if we are like Jesus, of Whom some one has said "He was the most tolerant gentleman Who ever lived," we shall think charitably and kindly of all our brothers and sisters in the great family of the household of the faith, and if we are *His friends* we shall do as He commanded, "endeavor" to keep "the unity of the Spirit in the bond of peace." Our God and Father is graciously patient and lenient with the frailties of all His children and makes use of us in His service under circumstances, oftentimes, which make us contemplate with worshipful awe the amazing grace He displays toward even the weakest.

So, in spite of this error in their teaching, God used the splendidly true portion of their doctrine to

sink into the depths of Fred Bosworth's really beautiful soul, till he longed to be truly lost in and swallowed up by the same Eternal Spirit Who had governed the life of Jesus on the earth and Whom God is ever more ready to give than we are to receive.

With characteristic sincerity of purpose to do his part, to meet conditions, he took every step to right every wrong of which he was conscious in his life, writing letters even for the second time down to Marysville, Kansas, to find, if possible, the people to whom he owed the board-bill since those boyhood days mentioned in a previous chapter.

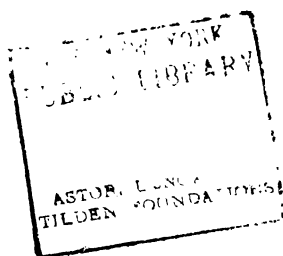
Having been therefore as obedient as he knew how to be, he waited before God with childlike trustfulness, looking for the demonstration he had been taught to identify with the baptism in the Spirit. And again the great grace of our God was manifest as He fully met this expectancy of faith, filling and flooding the entire being of the young man, causing him, in truth, to speak in tongues, no less remarkably than was true of the believers of apostolic days.

Our God is so wonderful in adjusting His sovereignty to our conditions of mind whenever our hearts are right in His sight. So accurately does He read the thoughts and intents of our hearts! And with what real parental solicitude and delight in us, His children, does He encourage our every voluntary step of obedience to Him, our Father!

As was said of Jesus, immediately after the record of His baptism, so can it be said of this young disciple,



Pointing to Christ and Heaven



Mr. Bosworth, after his baptism in the Spirit: "He began to be about thirty years of age."

Jesus' public earth-ministry, packed so full of the works He went about doing in the power of the Spirit, lasted only three years.

When He said to His disciples, "The works that I do shall ye do also, and greater works than these shall ye do because I go unto My Father," He may have meant, not only that He could be working thru so many more lives by the power of the Holy Spirit, but also that He would be working thru so many *years*, and that *therefore*, also, the "works" would pile up to greater proportions and accumulations.

It has been nearly fifteen years since Mr. Bosworth was thus divinely equipped for unlimited service to God, and the joy bells of heaven have not ceased ringing all this time, even thru testings and tribulations too severe to be endured by any merely natural man.

. During one of his "Quiet Talks on Power," Mr. S. D. Gordon reminded us how Frances Ridley Havergal, in one of her exquisite poems, mentioned a friend who was given an aeolian harp, which, she was told, sent out unutterably sweet melodies. She tried to bring the music by playing it with her hand, but found the seven strings would yield but one tone. Keenly disappointed she turned to the letter, sent before the gift, and found she had not noticed the directions given. Following them carefully, she

placed the harp in the open window-way where the wind could blow upon it. Quite awhile she waited, but at last, in the twilight the music came:

“Like stars that tremble into light,
Out of the purple dark, a low, sweet note
Just trembled out of silence, antidote
To any doubt, for never finger might
Produce that note, so different, so new;
Melodious pledge that all He promised should
come true.

“Anon a thrill of all the strings;
And then a flash of music swift and bright,
Like a first throb of weird Auroral light:
Then ecstatic beat, as if an angel host
Went forth on shining feet.

“Thus while the holy stars did shine and listen,
The Aeolian marvels breathed;
While love and peace and gratitude, enwreathed
With rich delight in one fair crown, were mine.
The wind that ‘bloweth where it listeth’ brought
This glory of harp music, not my skill or thought.”

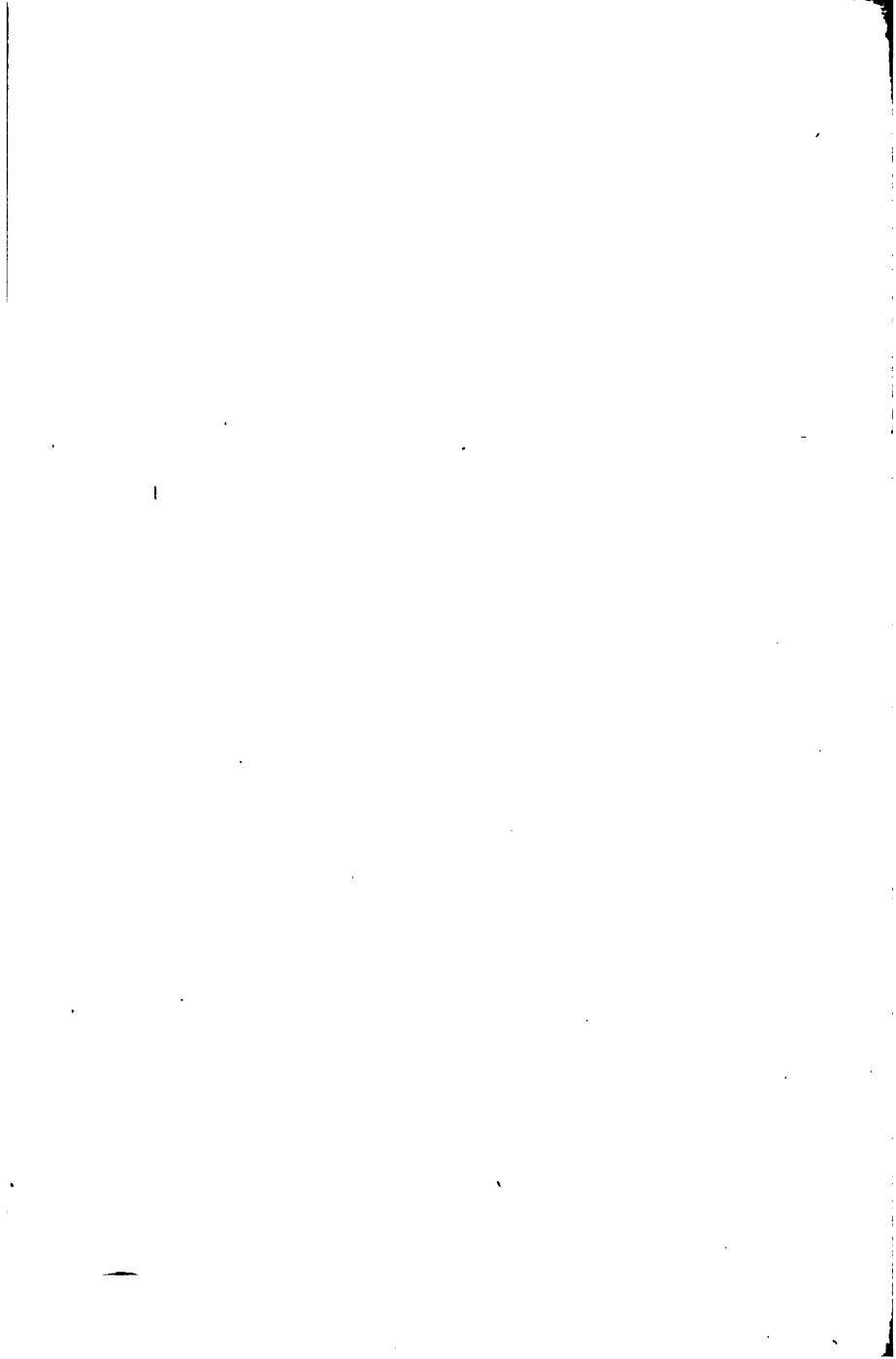
Oh that everyone who has been born of the Spirit, receiving the life of Christ the Second Person of the Trinity for salvation, would definitely ask for and receive the Holy Spirit the Third Person, for the only service God can fully bless!

If Jesus, perfect in His humanity, needed the Holy Spirit for His great service to mankind, how "much more" do we need Him! May many a reader of these pages sincerely say—

"I, too, have tried
My finger skill in vain;
But opening now my window,
Like wise Daniel, I will set my
Little harp, therein, and listening,
Wait the breath of heaven, the Spirit of our God."

"And may we all learn the lesson of the wind-harp! For man is God's aeolian harp. The human-taught finger skill can bring some rare music, yet by comparison, it is, at best but a monotone. When the instrument is set to catch the full breathing of the breath of God, then it shall sound out the rarest wealth of music's melodies. As the life is yielded fully to the breathing of the Spirit we shall find the peace of God which passeth all understanding filling the heart, and the power of God that passeth all resisting, flooding the life; and others shall find the beauty of God that passeth all describing, transfiguring the face; and the dewy fragrance of God, that passeth all comparing, pervading the personality, tho, most likely we shall not know it."

The balance of this story is to show forth some of the wonderful workings of God thru Mr. Bosworth's yielded, Spirit-filled life. May it carry blessing far into the remotest regions, thrilling with gladness many a weary, saddened heart!



CHAPTER VIII

Dispelling Earth-discord

But God was not to permit this child of His, with his humble, trustful simplicity of belief, to retain an unscriptural position regarding the manifestation of the Spirit.

Accordingly, after a few years, Mr. Bosworth was ready to write to the Pentecostal brethren the following letter which is accompanied by a few of a great many testimonies showing how it was received and blessed to a large number of perplexed people.

We quote in full:

"The past few years have witnessed one of the most wonderful and far-reaching revivals of the Christian era—a revival of power, one to which God has borne witness with signs and wonders, and divers miracles, and gifts of the Holy Ghost. Many thousands have spoken in supernatural tongues as on the Day of Pentecost, as a result of the same mighty Baptism that came upon that waiting company in the upper room. The multitude blessed by this world-wide visitation comprises men of all walks of life, from the most illiterate to men of the highest scholarship, including many leaders of spiritual thought, and from the poorest to the rich and affluent. Thousands

have been healed through 'the prayer of faith,' James 5:14, 15, of all manner of diseases and afflictions. We have witnessed many scores of miraculous healings as definite and wonderful as any recorded in the New Testament. Not only the manifestation of tongues and healing, but all the other signs that accompanied the first outpouring of the Spirit, have been more or less in evidence. Not merely instances here and there which all Christians know have occurred at different intervals, but thousands of cases all over the world, until I think we are safe in saying there has been more preaching and writing on these matters, both for and against, than at any period of church history. And it is proper that there should be, because it is all important that we ascertain the truth upon this great subject of spiritual manifestations. Paul said, 'It is *important*, brethren, that you should have clear knowledge on the subject of spiritual gifts.' (Weymouth's translation) 1 Cor. 12:1. Certainly in these days of waning spirituality among the masses of professors, and the uncertainty everywhere manifested, there is no greater need than that every believer be brought under the full sway of the Spirit of God, each one not only having the Spirit, but also 'the *manifestation* of the Spirit,' which 'is given to *every* man to profit withal.' 1 Cor. 12:7. Anything short of this limits the Holy Spirit and mars God's gracious plan for each life. In this Laodicean period of the Church age, when 'so many professors are 'lovers of pleasures more than lovers of God,' not only without the power, but even

'denying the power,' 2 Tim. 3:5, the crying need is for instruction that will inspire faith and bring the Church back to her ancient moorings, where every member of the body of Christ will again realize that the work of God is accomplished, 'not by might, nor by power, (of ours), but by the Spirit of the Lord.' Zech. 4:6. It is a most deplorable fact that in many modern churches and revivals the manifestations of the Spirit are never thought of, but, more and more, dependence is placed on the wisdom of men, which the Bible says is foolishness with God. 1 Cor. 3:19. How few ministers and evangelists today can say, 'Our gospel came not unto you in *word only*, but also in power, and in the Holy Ghost, and in much assurance'? 1 Thes. 1:5. Or, 'My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God'? 1 Cor. 2:5, 6.

"In this gracious revival or movement, there has developed two elements which we might call Conservatives and Radicals, or Extremists. And the outside world have received their impressions from one or the other of these two factions. Where the conservative policy has been followed, there has been a breaking down of prejudice, and the steady triumph of truth along the lines of spiritual manifestations. Hearts and minds have been enlightened, which always creates deep hunger, and abandonment to the Spirit's operations. Thus God has been able to manifest Himself to and through the saints in divers ways

for the common good. The clearly defined truth concerning Divine healing is now making its way into pulpits formerly silent on this subject, and the people are being frankly told that 'the prayer of faith shall save the sick.' James 5:14, 15. And many other New Testament truths are being revived and preached with no uncertain sound. Thank God for every voice lifted in defense of the simple, powerful, primitive Gospel.

"On the other hand, where radicalism has prevailed, the result has been, and always will be, disastrous to the cause of religion, resulting in strife, anarchy, wild and unreasonable extremes, and hard, harsh, critical, censorious spirits, so unlike the meek and lowly Christ. Instead of having '*form* without power,' they have '*noise* without power.' These conditions have been the cause of deep-seated prejudice in the minds of many good people who have been stumbled and held back because of these inconsistencies and fanatical tendencies among the professors of these wonderful experiences.

"Error in teaching is another cause of trouble, and is mainly responsible for so much of the superficial work and consequent irregularities which Satan has used to turn aside thousands of hungry souls. The purpose of this letter is to point out what I consider a serious doctrinal error, the elimination of which will solve many of our difficulties, besides opening the way for more of the manifestations of the Spirit, and a much deeper work of God. The error

to which I refer is the doctrine held by so many, that the Baptism in the Spirit is in every instance evidenced by the initial physical sign of speaking in other tongues as the Spirit gives utterance, Acts 2:4, and that this is not the gift of tongues, referred to in Paul's letter to the Corinthians. 1 Cor. 12.

"After some time in the work on Pentecostal lines (during which time it has been my privilege to see thousands receive the precious Baptism in the Holy Spirit) I am certain that many who receive the most powerful Baptisms for service do not receive the manifestation of speaking in tongues. And I am just as certain that many who *seemingly* speak in tongues are not, nor ever have been Baptized in the Spirit. Although I have in the past very tenaciously contended for it, as many of the brethren still do, I am certain that it is entirely wrong and *unscriptural* to teach that the miraculous speaking in tongues on the Day of Pentecost was not the gift of tongues God set in the Church, and which is so often mentioned in Paul's first letter to the Corinthians. Not only is there not a solitary passage of Scripture upon which to base this doctrine, but, on the other hand, the Scriptures flatly deny it. That there is no Scripture for this distinction between speaking in tongues as the Spirit gave utterance at Jerusalem, and the gift of tongues at Corinth, is being seen and admitted by many Bible students and teachers in the Pentecostal movement. In fact, some in the movement have never believed this distinction was Scriptural.

"At a recent State Council of the Assemblies of God, when the Chairman of the Council was asked by one of the young ministers if there was a passage or a number of passages upon which to base this distinction, he publicly admitted that there was not a single passage. Charles F. Parham, who came forward with his doctrine in the year 1900, was the first man in the history of the world to teach publicly this doctrine. He saw that it was not possible to teach that speaking in tongues will in every case accompany the Baptism in the Spirit, unless he could make it appear that the speaking in tongues on the Day of Pentecost was something distinct from the gift of tongues at Corinth. He was also the first to teach that none have been Baptized in the Spirit except those who have spoken in tongues.

"The fact is that hundreds of the greatest soul-winners of the entire Christian era, without the gift of tongues, have had a much greater endowment of power and have been used to accomplish a much greater and deeper work than has Mr. Parham.

"The argument that the miraculous manifestation of tongues on the Day of Pentecost is distinct from the gift of tongues, called in the Scriptures 'the manifestation of the Spirit', falls flat when we consider the 7th and 8th verses of the 12th chapter of 1 Corinthians. In the 7th verse Paul says, 'The manifestation of the Spirit is given to every man to profit withal.' Some have taught and written that 'the manifestation of the Spirit' here mentioned is always the speaking in tongues as the Spirit gives utterance

as on the Day of Pentecost. They claim that this is for all who receive the Baptism in the Spirit, but that it is not the gift of tongues later mentioned in the same chapter. But in the next verse Paul entirely demolishes this argument by explaining what 'the manifestation of the Spirit' is. 'For to one,' he says, 'is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.' Each one of these nine gifts is called '*the manifestation of the Spirit.*' God's definition of a gift is '*the manifestation of the Spirit.*' The speaking in tongues on the day of Pentecost was '*the manifestation of the Spirit,*' and, therefore is identical with the gift of tongues, about which Paul writes to the Corinthians. These Galileans had no power in themselves, without the Spirit, to speak in these languages, but it was *given* them by the Spirit to utter words and form sentences not originating in their own minds. We therefore contend that this was the gift of tongues that God set in the Church. The fact here mentioned that the gift of tongues is always '*the manifestation of the Spirit,*' refutes the theory held by many that the gift of tongues is the ability to speak in tongues at will. *The Word of God discountenances all speaking in tongues except that which is 'the manifestation of the Spirit.'*

The eleventh verse makes this clear by saying that the Spirit works each of these manifestations, or, as Weymouth translates it, 'These results are all brought about by . . . the Spirit.' In other words, the Holy Spirit uses us instead of our using Him. God, we are told in this chapter, has set these gifts or manifestations in the Church. If the speaking in tongues on the day of Pentecost was not the gift of tongues, I ask you when did God set the gift of tongues in the Church? Chapter and verse please. The Scriptures tell us that when Christ ascended up on high He gave gifts unto men. Eph. 4:8-12.

"Another argument used in the attempt to prove that the gift of tongues is not speaking as the Spirit gives utterance is based upon Paul's instructions to those with the gift of tongues to be silent in the church, unless there is an interpreter. They argue that if Paul told them to keep silent, it is proof that it was not the Spirit's utterance, because that would be rebuking the Holy Ghost. This idea arises from the mistaken notion that the manifestation of the Spirit in tongues is always for the public, whereas Paul said, 'If there be no interpreter (present) let him keep silence in the church, and let him *speak to himself and to God.*' It is a great mistake to think that the manifestation of tongues must always be spoken to the church, and that it will be quenching the Spirit to obey Paul's inspired instruction to speak 'unto himself and to God.' Ignorance here has made much confusion in Pentecostal assemblies. Many after disobeying these inspired directions say, 'I

could not help it.' This is a mistake, for Paul commands silence unless there is an interpreter. Sometimes, when the church is being greatly edified by a sermon, there may be many at the same time who feel like worshipping God in tongues, but this may be controlled without quenching the Spirit, for Paul says that even where there is an interpreter only one should speak at a time. Even the greater manifestation of prophecy, which is especially for the edification of the Church, is to be restrained, so that the prophets shall speak 'one by one that all may learn, and all may be comforted.' The Apostle evidently purposed effectually to cure the Corinthians of the *can't help it* idea, that caused so much confusion in the Corinthian church, and is doing the same thing in these days. He tells them distinctly that God is not the author of this confusion, but that 'the spirits of the prophets are subject to the prophets.' Of course we are always glad when God in the middle of our sermon, saves and Baptizes souls, and gives them the speaking in tongues, as He did while Peter preached to the household of Cornelius.

"But once again as to the supposed distinction between tongues in the Acts and at Corinth, after which we will leave you to an impartial searching of the Scriptures touching this point. It is insisted that the speaking in tongues in the Acts was temporary, and that every Christian should speak in tongues as the initial sign of being Baptized in the Spirit, while the gift of tongues dealt with in Paul's letter to the Corinthians implies permanence, and that few have

the permanent gift. If this theory is correct, with its necessary distinction between tongues and tongues, then we agree that it is the most important doctrine of the New Testament, for what can be more important than for Christians to receive the enduement of power so necessary to accomplish the work that God wants done? Then is it not strange that no one of the inspired writers of any of the epistles to the New Testament churches, preachers and saints scattered abroad, ever made the slightest reference to that kind of speaking in tongues which, as many allege, is the evidence of the Baptism? Think of it, and then think again, all the New Testament epistles and not a single mention of this doctrine. We hear in these letters, of backsliding from almost every other doctrine, even the truth of justification by faith, the resurrection from the dead, and the second coming of Christ. They backslid from the great truths of faith and love, and the apostles were careful to line them up and get them straight, but if they ever held the doctrine of 'tongues the evidence,' they never once deviated from it, but held it so tenaciously that not even a word of exhortation was deemed necessary to keep them from letting down on this point. Will any of the brethren make the charge that the writers of these epistles had compromised on the question of the Baptism in the Spirit before writing all these letters?

"The doctrine that all are to speak in tongues when Baptized in the Spirit is based entirely upon supposition without a solitary 'Thus saith the Lord.' It is nowhere taught in the Scriptures, but is assumed

from the fact that in three instances recorded in the Acts they spoke in tongues as a result of the Baptism. While this notable fact should serve as an eye-opener to those who contend against any speaking in tongues, it is by no means a conclusive proof that God gave the same gift to all the multiplied thousands added to the church during this most marvelous period of church history, extending over more than a quarter of a century.

"God always has a definite purpose and an infinitely wise reason for everything He does. The Day of Pentecost witnessed the grandest and most effective display of the gift of tongues the world has ever seen. And God's purpose was that it should be 'a sign', *not to believers*, but to the *unbelieving Jews* dwelling at Jerusalem 'out of every nation under heaven.' And God's purpose was most wonderfully realized, for three thousand unbelieving Jews were, by the fact that these Galileans spoke in their own languages, forced to believe that Jesus was actually the Messiah. Perhaps there was no other sign that God could have manifested so effectually under these circumstances as the speaking in tongues. Eight years later Peter and the six Jewish brethren who accompanied him to the household of Cornelius were, with all other Jews, unbelievers as to the Gentiles being included in the privileges of the gospel. So God made the gift of tongues a sign to them, thus convincing them, to their astonishment, that 'God also to the Gentiles hath granted repentance unto life.' When Peter returned to Jerusalem, the apostles and

brethren contended with him, saying, 'Thou wentest in to men uncircumcised, and didst eat with them.' So Peter rehearsed the matter from the beginning and closed his argument by saying, 'As I began to speak, the Holy Ghost fell on them, as on us *at the beginning*.' If the thousands who were saved during that wonderful revival period of eight years between the second and the tenth chapters of Acts, spoke in tongues when Baptized in the Spirit, why did Peter say, 'as on us *at the beginning*'? He could just as well have said, 'As He has been Baptizing all from the beginning.' If it was well known that all these spoke in tongues when they were Baptized in the Spirit, why should he point back only to the time when they spoke in tongues on the Day of Pentecost? Again, years later, when Paul met the brethren at Ephesus who had never heard that there was any Holy Ghost, God gave them both tongues and prophecy when they received the Spirit. And if Luke was so careful to record it when only these few spoke in tongues, why did he not record it when all the many thousands since Pentecost spoke in tongues, if they all did?

"If it be objected here that perhaps the multitudes added to the church during this unparalleled revival period did not receive the Holy Ghost, let it be remembered that in apostolic days converts were not left in the dark concerning the Baptism in the Spirit as they are in modern revivals. Peter declared to the multitude on the Day of Pentecost that as many as would repent would receive the gift of the Holy Ghost; that *the promise* was unto them and to their children,

etc., Acts 2:38, 39. And it is distinctly stated of the three thousand added to the church on that day, that 'they all continued steadfastly in the apostles' doctrine and fellowship,' proving that they all received the Holy Ghost. The Baptism in the Holy Spirit held an important place in the apostles' doctrine and is clearly stated in Peter's first sermon. We read in the eighth chapter of Acts that as soon as the apostles at Jerusalem had heard about the revival at Samaria they sent unto them, Peter and John, who prayed for them that they might receive the Holy Ghost. And when Paul met the brethren at Ephesus, his first question was, 'Have ye received the Holy Ghost since ye believed?' By reading the epistles, we find that all the churches had received the Baptism in the Spirit.

"Another argument used in the attempt to prove that all Spirit-baptized believers will speak in tongues is based upon John 15:26,27: 'When the Comforter is come . . . He shall *testify of Me*: and ye shall bear witness.' It is contended that because two testimonies are here spoken of, one is the Holy Ghost speaking in tongues. But in Heb. 2:4 we are told how the Holy Ghost testifies, or bears witness. 'God also *bearing them witness*, both with signs and wonders, and with divers miracles, and *gifts* (not the gift of tongues only) of the Holy Ghost, according to His own will.'

"The fact is that it is *unscriptural* to teach that they all received that one manifestation, and this is the force of all of Paul's argument to the Corinthians.

For instance, from the 12th verse to the close of the 14th chapter, Paul teaches the exact opposite of what many today are teaching, endeavoring to show them that all are not to expect the same manifestation of the Spirit. He uses the illustration of the human body and its members and asks, 'If the whole body were an eye, where were the hearing?' etc., and then, to make it still more emphatic, he asks, 'Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? *do all speak with tongues?* do all interpret?' Of course the answer to each of these questions is *No*. In other words, Paul is distinctly saying that all are *not* teachers, and all do *not* speak in tongues. We can't dodge this question by saying that this is the gift of tongues and not the speaking in tongues as on the Day of Pentecost, because, as already shown, Paul distinctly states that this is 'the manifestation of the Spirit', making it identical with the manifestation of the Spirit that came on the Day of Pentecost.

"Teaching that tongues is *the* evidence of the Baptism in the Spirit makes it a sign to believers, whereas Paul distinctly says that it is *not* a sign to the believer, but to the unbeliever. If made a sign to the seeker for the Baptism, it not only leaves no place for faith, but on the other hand destroys faith already Divinely given. After God has most powerfully Baptized the seeker, and, with perfect faith Divinely inwrought, he is rejoicing with joy unspeakable and full of glory, with every ounce of his flesh quivering under the power of the indwelling

Spirit, some one will tell him that he has not yet received the Holy Ghost because he did not speak in tongues. This destroys his faith, which Paul says is both '*the evidence*' and '*the substance*,' Heb. 11:1, and sends him home discouraged, to continue his seeking as some have for several years. Everywhere I have gone I have met hungry souls who seemingly speak in tongues, but who have not this assuring faith that they are *Baptized* in the Spirit. Nothing short of real faith can satisfy the heart and put the soul at rest. The word '*evidence*' in the Scriptures is never used in connection with a spiritual gift, or manifestation, making faith to depend upon any sign or physical manifestation, but the Apostle distinctly states that '*faith* is the evidence.' Anything that is to be received in answer to prayer is to be received by faith, even the great miracle of the new birth, and Paul expressly states that we are to '*receive the promise of the Spirit through faith*,' Gal. 3:14. Nothing short of faith can satisfy the heart and give us power. Paul said, '*Let everything be done with a view to building up faith*,' but the '*tongues evidence*' teaching reverses this, not only destroying faith, but making it impossible until the gift of tongues is received. This teaching causes people to reject the mightiest Baptism in the Spirit, disregarding the personal Holy Spirit within, and puts them from that time on seeking for years, in many instances, for a physical manifestation, that Paul plainly teaches us all are not to expect, for the Spirit is to divide the manifestations '*as He will*.'

"This teaching, besides destroying faith, puts some to seeking a hundred times after God has Baptized them in the Spirit, in many instances much more powerfully than others who spoke in tongues. It is absurd to suppose that Jesus must pour out the Spirit upon the same persons a hundred times before He succeeds in getting them Baptized in the Spirit. There is not a single instance like this in the Scriptures. John the Baptist completed the work the first time he undertook to baptize those who came to him. And so with Jesus, according to the Scriptures. He never had to make two attempts to administer *His* Baptism. Jesus taught that the first time the Spirit comes upon a consecrated seeker He is to 'abide forever.' And I insist that when a consecrated seeker has been correctly instructed, he should *receive* the Holy Ghost the first time the Spirit falls upon him.

"Again, this telling those who have been Baptized in the Spirit that they have not been so Baptized because they did not get the gift of tongues also robs them of a testimony for months and even years, and puts them to seeking for a physical manifestation when they ought to be witnessing and laboring for souls. Jesus said, 'Ye shall receive the power of the Holy Ghost coming upon you; and ye shall be My *witnesses*.' Acts 1:8 R. V. If allowed to believe, their testimony under the power of the Spirit would have led others into the Baptism. Instead of this those who might have been led into the Baptism by their testimony, have watched them seek for hours after the Holy Spirit had fallen upon them, and this

has discouraged many, delaying the revival that much, besides denying Christ's encouraging words, 'How much *more* shall your heavenly Father give the Holy Ghost to them that ask Him?' Luke 11:13.

"It is a notable fact that many of the deepest and best teachers and preachers in the Pentecostal movement have the poorest success in getting the seekers through to speaking in tongues. The reason is they are too conscientious to use the 'Glory-glory-glory-say-it-a-little-faster' and other similar methods, which have made some of the shallowest and most fanatical workers apparently the most successful. Proper instruction followed by consecration and prayer will, in every instance, bring down the Baptism in the Holy Spirit, but it will not always bring down the manifestation of tongues. Repeated seeking and methods never used in the Scriptures have been employed to get all the seekers through to the 'Bible evidence', so-called, and then I am certain that many who have the Baptism and *seemingly* speak in tongues do not really do so, although they are sincere in the matter. This over-emphasis in teaching tongues and the employment of unscriptural methods is responsible for this. I recently heard a prominent minister in the Pentecostal movement preaching from the tenth chapter of Acts. For nearly an hour he insisted that unless we press the 'tongues evidence' teaching the people will not receive the Holy Ghost. He overlooked the fact that Peter, in this chapter, had better success in getting his audience through to the Baptism without even mentioning the subject, than any

preacher in modern times has had by preaching that tongues is the Bible evidence. While Peter was preaching to them, about Jesus, they all received the Baptism, to the astonishment of Peter himself.

"I am determined never to try to get any seeker to speak in tongues until after I see God tries to get them to do so, but then if they are not yielding or co-operating properly, I will instruct them to yield to and obey the Spirit. This will leave the proper place for faith, and I have found that it will bring the real speaking in tongues much quicker, for where any sign is placed before faith, it hinders the Spirit, and lessens the power. Jesus taught that 'these signs shall *follow*' faith, and not 'faith shall follow these signs.'

"We have no 'Thus saith the Lord' in the Scriptures that all are to speak in tongues, but the very opposite, as shown, but we have many a '*Thus saith the Lord*' as to other Bible evidences, or rather results of the Baptism in the Spirit. For instance: 'They *shall* prophecy,' 'He *will* convict the world of sin,' 'He *will* guide you into all truth,' 'He *will* take the things of Mine and show them unto you,' 'He *will* glorify Me,' 'Ye *shall* receive the power of the Holy Ghost coming upon you,' 'He *will* make intercessions through the saints with groanings that cannot be uttered,' 'Ye *shall* be endued with power from on high,' etc.

"The Scriptures tell us that Jesus is the *Author* and the *Finisher* of our faith, Heb. 12:2, and He never taught this doctrine that all Spirit-baptized believers would speak in tongues. Then why should we? *Not*

one apostle or prophet, and not one of the world's great soul winners ever taught it, so it is clear that this doctrine is not essential to the greatest success. On the other hand, it greatly circumscribes our usefulness by shutting out those who are so well versed in the Scriptures that we can not convince them of our unscriptural theory. It will split any church wide open, separating equally devout Christians, unless we can make them all believe it. Even those who speak in tongues, equally devout among the Pentecostal ministry, cannot agree on this point. For God does not want them to agree upon a theory for which there is not a solitary passage of Scripture, making it a test of fellowship and a basis upon which to build a new church. When we, as a movement, will confine ourselves to what the Scriptures plainly teach upon this important subject of the Baptism and *all* the manifestations of the Spirit, and preach the *great* things about the Baptism in the Holy Ghost, our usefulness will be enhanced manifold.

"In 1 Cor. 14:1, we see that these Spirit-baptized church members, some of whom did not speak in tongues, were instructed to 'be eager in their pursuit of love, and to be earnestly ambitious for spiritual gifts,' but chiefly that they might prophesy, which Paul says is speaking 'unto men to edification and exhortation and comfort' as a 'manifestation of the Spirit.' In most of our meetings seekers are not so instructed. The teaching on tongues as the evidence makes them more ambitious to speak in tongues than to prophesy. Prophecy, which Joel said would be the

most prominent result of the Baptism in the Spirit, Joel 2:28, and which Paul taught was the most valuable 'manifestation of the Spirit,' is not sought in many Pentecostal meetings nor even recognized as an evidence of the Baptism where it is already manifested. In the fourth verse, Paul contrasts the value of these two manifestations by saying, 'He that speaketh in tongues edifieth himself; but he that prophesieth edifieth the church.' Why not consider the more valuable 'manifestation of the Spirit' as at least as good an evidence that one is Baptized in the Spirit as the less valuable manifestation? Joel said that when the Spirit was poured out they would prophesy, and certainly this means that they could not do it before. In the fifth verse Paul says, 'I should be right glad were you all to speak in tongues (proving they did not all so speak), but yet more glad were you all to prophesy.' (Weymouth) This is not the way we have felt about it in some of our meetings. Why not? Why not feel like Paul did in this matter? Surely he had not compromised and let down as some are charged with doing as soon as they teach as Paul did. In the same verse Paul gives his reason for being more glad when they prophesy. 'In fact,' he says, 'the man who prophesies is *superior* to him who speaks in tongues, except when the latter interprets in order that the church may get a blessing.' (Weymouth) Why should we say that the man who is *superior* and has the more valuable 'manifestation of the Spirit' is *not* Baptized in the Spirit, and the inferior man *is*, because he has a 'manifestation of the Spirit' less in

value? This verse also proves that some prophesied that did not speak in tongues. We read in Acts 18:11 that Paul preached eighteen months to the Corinthians, but did not get them all to speak in tongues. Then why should we expect to get all to speak in tongues? I have known some to receive the gift of interpretation when they were Baptized in the Spirit who did not receive the gift of tongues. And this is Scriptural, for Paul writes, 'to one divers kinds of tongues; to *another* the interpretation of tongues.'

"In the 12th verse we are instructed to be ambitious for the manifestations of the Spirit most edifying to the church, and therefore for those who speak in tongues to pray for the power to interpret. In the 18th verse Paul thanks God that he spoke in tongues more than they all, 'But *in the church*,' he says, 'I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.' He then tells them not to be children in understanding, implying that it is childish for all to prefer the spiritual manifestation of less value to the Church. Paul concludes this subject by telling them to be 'earnestly ambitious to prophesy, and not to check speaking in tongues.'

"Let it not be supposed that I am depreciating God's glorious gift of tongues because I do not believe that this one manifestation always accompanies the Baptism in the Spirit. God graciously gave me this gift fourteen years ago, and nearly every day in prayer and worship I still speak in tongues, and it is one of

the sweetest things in my Christian experience. In every revival I am privileged to conduct, God graciously bestows upon many the gift of tongues, for which I always praise Him, but for several years I have never told the people that this is the one necessary evidence of the Baptism, but that it is just one of the manifestations of the Spirit that results from the Baptism. I find that the people get deeper into God and have more power when they are not taught in such a way that they anchor in tongues; and that the work is much easier and deeper where seekers are allowed to believe when God pours the Spirit upon them. I have been convicted over the shallowness and instability of many of the converts who profess the Baptism under the 'tongues evidence' teaching. Every place I have gone to help Pentecostal Assemblies in revivals some have come to me and said, 'Brother Bosworth, pray for me, I have spoken in tongues, but I am not satisfied.'

"I am determined that those converted in my meetings shall expect and receive a real Baptism of Power that will put them under the sway of the Spirit and in loving sympathy with Christ in His great work of saving a lost world. To me the greatest phase of the Baptism in the Spirit is the spontaneous life of intercession. Paul said the Spirit Himself would make intercession through the saints with groanings that cannot be uttered, Rom. 8:26, and I have seen Spirit-baptized souls, some with and others without the manifestation of tongues, carried clear out and beyond themselves into the ever-flowing stream of

Christ's intercessions for a lost world, experiencing that exquisite love that enables them to 'offer up prayers and supplications with strong crying and tears,' Heb. 5:7; until they were heard. I believe there is no other 'manifestation of the Spirit' that means so much to God, to the church, and to a lost world, for it is in this intercession that both the Christian and the church are to find and wield their highest power. In this way each Christian, as the Prophet Isaiah said, can 'make his voice to be heard on high, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free.' Isa. 58:6-8. One name of the Holy Ghost is 'The Spirit of Grace and Supplications,' Zech. 12:10, and one of the great works of the Baptism in the Spirit is a power in prayer hitherto unknown. In this phase of the Baptism there are possibilities whose limits never have been found. It was this power working in Spirit-baptized saints at Rochester, N. Y., under the ministry of Charles G. Finney, that brought about *eighty thousand conversions in six months*. Finney, himself, said: 'I would not give my Spirit of prayer for the intellectual endowments of an Archangel.' One man in Finney's day, while on a sick bed dying with tuberculosis, noted in his little memorandum book the dates when he was enabled to pray the prayer of faith for revivals in thirty different localities. After the man died God poured His Spirit in a gracious revival upon each of these places.

"I have seen many who were the deepest in intercession and soul travail who have never spoken in

tongues, and among those who professed the Baptism in the Spirit under the 'tongues evidence' teaching I have met hundreds who have not been full enough of the Spirit to be carried out of themselves into the intercessions of Christ. It is said of the three thousand converted on the Day of Pentecost that 'they all continued steadfastly . . . in prayer.' Surely, those who have the greatest love and compassion for souls and the greatest Spirit of prayer have the most of the Holy Ghost, whether they speak in tongues or not. I have told the young converts every place I have been that unless they got a Baptism that gave them the Spirit of prayer, I would consider my ministry, as far as they were concerned, a failure. We have a positive 'Thus saith the Lord' that the Spirit will make intercessions through the saints, and if this had been preached as 'The Bible Evidence of the Baptism,' the work as a whole would be deeper.

"Teaching the people that speaking in tongues is to be the evidence to them that they are Baptized in the Spirit stands in the way of faith—destroys faith already Divinely given, robs the Baptized believer of a testimony until he receives the manifestation of tongues, puts him again, although already Baptized, to seeking for a physical manifestation perhaps less in value than the one already received; wears out the workers at the altar by praying for weeks and even months for those upon whom the Lord has poured His Spirit many times; delays the revival just that much; discourages others from seeking and denies

Christ's encouraging words, 'How much more shall your Heavenly Father give the Holy Ghost to them that ask Him?' Luke 11:13.

"I find that by standing right with the Scriptures with regard to all these manifestations of the Spirit, our revivals will be deeper and quicker, and we will be free from many of the irregularities and much of the fanaticism that has torn up the work and hurt the cause of God in so many localities. I have been waiting for some of the other Pentecostal brethren to come out with literature on this line, but I guess they have been a little timid, like myself, so I have felt it my plain duty to my brethren to write this for their perusal. I know I will lose the friendship of some who may not be able to see the truth herein contained, but if I can be a help to others, opening the way for their greater usefulness, I will feel well repaid. I am sure if our movement could be free from this one error in teaching, and would preach the greater things about the Baptism, our opportunities for usefulness would be increased manyfold. The way would then be opened for more manifestations or gifts of the Spirit, and consequently the revivals would be greater and deeper. May God speed this day is my prayer."

We give below a few quotations from letters written by the more prominent among the Pentecostal ministry when ordering this tract in quantities for distribution.

"I give my unqualified endorsement to the unanswerable conclusion that speaking in tongues as the Spirit gives utterance is only one of the manifestations of the Spirit and therefore only one of the signs of the Baptism in the Holy Spirit. Allow me to say, also, that I have a peculiar joy in giving my acknowledgment to the perfectly Scriptural teaching of your tract, which lines us up with the greatest soul-winners of the world, from Charles G. Finney back to the Apostle Paul."

"For years I have felt, and never more so than now, that the speaking with tongues as the evidence of the Baptism, and as originated by Mr. Parham, is certainly a very great error, and has been a great drawback to the glorious revival. I pray and hope that the time has come for the saints to cast aside his gross error and accept the plain and clear teaching of the Scriptures on this point. Thousands have been turned away from us because they saw its unscripturalness and the extravagancies of the extremists who stood for so much error."

"Jesus Christ is the Author and Finisher of our faith, and every doctrine that did not originate with Him is to be let alone. He did not teach, nor can it be found in any of the Apostolic writings, that speaking in tongues is the only evidence of the Baptism."

"Why did not you write it sooner? Had you done so you would have removed a thousand stumbling-stones and would have saved thousands from a hopeless fanaticism."

"I want to thank you for your Scriptural, able and exceedingly fair discussion of the subject. I trust it will prove a blessing to many of God's spiritual people."

"Allow me to say that it is the ablest and truest presentation of that matter I have seen, and faithful to the Scriptures."

"The fairest and ablest presentation of the subject I have read—entirely Scriptural and satisfactory."

To close this chapter we wish to indicate another strong point which Evangelist Bosworth particularly emphasizes with reference to the Holy Spirit's relation to the believer of this dispensation.

To Mr. Bosworth it is "an eternal tragedy" that Christians are not instructed faithfully in the fact of the necessity for receiving, definitely, the Third Person of the Holy Trinity, for Power in Service, just as they were taught to receive Jesus Christ, the Second Person of the Trinity, for salvation.

The reader will kindly note that the repetition concerning the Holy Spirit is intentional and for emphasis. "That which has not been sufficiently learned is not too oft repeated."

The view, held by the late Dr. A. J. Gordon, beloved pastor for many years of the Clarendon St.

Baptist Church, Boston, shared by the late Rev. Andrew Murray, by Dr. R. A. Torrey, and other equally devout men, is here extensively quoted as the conclusion which Mr. Bosworth accepts, exemplifies and urgently proclaims wherever he is invited to conduct a series of meetings.

"There is a doctrine somewhat in vogue not inappropriately denominated redemption by incarnation, which maintains that since God gave His Son to the world, all the world has the Son, consciously or unconsciously, and that therefore all the world will be saved. It need not be said that a true evangelical teaching must reject this theory as utterly untenable, since it ignores the necessity of individual faith in Christ.

"But some orthodox writers have urged an almost identical view with respect to the Holy Ghost. They have contended that the enduement of the Spirit is not any special or more advanced experience, but simply the condition of every one who is a child of God.

"On the contrary it seems clear from the Scriptures that it is still the duty and privilege of believers to receive the Holy Spirit by a conscious, definite act of appropriating faith, just as they received Jesus Christ.

"We base this conclusion on several grounds. Presumably if the Paraclete is a Person, coming down at a definite time to make His abode in the Church, for guiding, teaching, and sanctifying the body of Christ, there is the same reason for our accepting Him

for His special ministry as for accepting the Lord Jesus for His special ministry.

“It is as *sinner*s that we accept *Christ*; but it is as *sons* that we accept *the Holy Spirit*. When Peter preached his first sermon to the multitude, after the Spirit had been given, he said; ‘Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.’ This passage shows that logically and chronologically the gift of the Spirit is subsequent to repentance; whether it follows as a necessary and inseparable consequence, as might seem, we shall consider later. Suffice that this point is clear, so clear that one of the most conservative as well as ablest writers on this subject, in commenting on this text in Acts, says: ‘Therefore it is evident that the reception of the Holy Ghost, as here spoken of, has nothing whatever to do with bringing men to believe and repent. It is a subsequent operation, it is an additional and separate blessing, it is a privilege founded on faith already actively working in the heart. I do not mean to deny that the gift of the Holy Ghost may be practically on the same occasion, but never in the same moment. The reason is quite simple too. The gift of the Holy Ghost is grounded on the fact that we are sons by faith in Christ, believers resting on redemption in Him. Plainly, therefore, it appears that the Spirit of God has already regenerated us.

“Now as we examine the Scriptures on this point, we shall see that we are required to appropriate the Spirit as sons, in the same way that we appro-

priated Christ as sinners. "As many as received Him, even to them, that believe on His Name," is the condition of becoming sons, as we have already seen, receiving and believing being used as equivalent terms. Likewise, "Receive ye the Holy Ghost," "Whosoever will, let him take the water of life, freely," "Received ye the Spirit by the works of the law, or by the hearing of faith?" "That ye might receive the promise of the Spirit, through faith." These texts seem to imply that *just as there is a faith toward our Lord Jesus Christ for salvation, there is a faith toward the Holy Ghost for service.*

"The New Testament example, in every instance, confirms the New Testament teaching as the entire book of Acts bears witness.

"In the nineteenth Chapter, we read that when Paul found certain *disciples* (not sinners) at Ephesus, he said unto them, 'Did ye receive the Holy Ghost when ye believed? And they said unto him, Nay, we did not so much as hear whether there is a Holy Ghost.' This passage in Acts seems decisive as showing that one may be a *disciple* without having entered into possession of the Spirit as God's gift to believers. When Paul had laid his hands on them, 'the Holy Ghost came upon them' and 'they spake with tongues and prophesied.' "

These Ephesian disciples (some of them in all probability, Gentiles, tho some may have been Grecian Jews), by the reception of the Spirit, came into the same condition with the first company of disciples who received Him some twenty years before.

Those were the early years of the same dispensation in which we are now living. And whatsoever relations believers held to that Spirit in the beginning days, they have a right to claim today.

"We must withhold our consent from the inconsistent exegesis which would make the water baptism of the apostolic times rigidly binding but would relegate the Baptism in the Spirit to a bygone dispensation."

"The Ephesian Christians could not claim as their sufficiency the Baptism of the Holy Ghost given to the one hundred twenty on the day of Pentecost. They must needs be Baptized, personally, which they were. Look about us in our own day.

"Not only individual Christians, but whole communities of disciples are found who have been so imperfectly instructed that they have never known that there is a Holy Spirit, except as an influence, an impersonal something to be vaguely recognized. Of the Holy Ghost as a Divine Person, dwelling in the Church, to be honored and invoked and obeyed and implicitly trusted, they know nothing. Is it conceivable that there could be any deep spiritual life or any real sanctified energy for service in a community like this? And what should a well instructed teacher or evangelist do, on discovering a Church or an individual Christian in such a condition.

"Let us turn to another passage of the Acts, 8:14-17, for an answer; 'Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God they sent unto them Peter and John, who, when they were come down prayed for them

that they might receive the Holy Ghost; for as yet He had fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost.'"

These Samaritan Christians had, with one accord, given heed unto these things which Phillip had spoken when he preached Christ unto them, "hearing and seeing the miracles which he did." Unclean spirits had come out of many. Many palsied and lame folk had been healed. And there was even "great joy" in their hearts. But they had not received the Person of the Holy Spirit to preside in His temples and to empower them for service, to fulfill in and thru their lives the beneficent purpose of God.

"Hear the prayer of the apostles, 'That they might receive the Holy Ghost.' Such prayer we deem eminently proper for those who today may be ignorant of the Comforter. And yet such prayers should be followed by an act of believing acceptance on the part of the willing disciple."

O loving Father, in the Name of Jesus, Thy Son, my Saviour and Lord, *I ask Thee now* to grant that the Holy Spirit take full charge of my life from this moment, that Thy plan, in its every revealment, shall be fulfilled in me. *I yield to Thee now*, most blessed Holy Spirit, in implicit subjection and obedience. *I want Thy program* for my earthly pilgrimage and career, and *I thank and praise Thee* that Thou wilt accomplish the will of God in response to my sincere abandonment to Thyself. Amen.

"Do not testimonies abound on every hand of new lives resulting from such an act of consecration as this, lives full of peace and power and victory among those who before had received the forgiveness of sins but not the enduement of power?

"We conceive that the great end for which the enduement of the Spirit is bestowed is our qualification for the highest and most effective service in the Church of Christ. Other effects will certainly attend the blessing—a fixed assurance of our acceptance in Christ, and a holy separateness from the world; but these results will be conducive to the greatest and supreme end, our consecrated usefulness.

"Christ did not enter upon *His* ministry till He had been Baptized with the Holy Spirit. He had been begotten by the Holy Ghost and had lived that holy and obedient life which this Divine nativity would imply. But when He would enter upon His special mission He waited for the Spirit to come 'upon Him' as He had hitherto been in Him. Ask concerning His miracles, and we hear Him saying, 'I, *by the Spirit of God*, cast out devils.' Ask concerning that decease which He accomplished at Jerusalem, and we read that 'He, *thru the Eternal Spirit*, offered Himself without spot unto God.' Ask concerning the giving of the great commission, and we read that He was received up after that He, *thru the Holy Ghost*, had given commandment unto the apostles.' Thus, tho He was the Son of God, He acted ever in supreme reliance upon (His Great Colleague) the Holy Spirit.

"In referring to Himself, as Son of Man, to the multitude on one occasion, we hear Him saying, 'For Him hath God the Father sealed.'

"The disciple is as his Lord in this experience. 'In whom having also believed ye were sealed with the Holy Spirit of promise.' As always, in the statement of Scripture, this transaction is represented as subsequent to faith. It is not conversion, but something done upon a converted soul, a kind of crown of consecration put upon his faith. Indeed the two events stand in marked contrast. In conversion, the believer receives the testimony of God and 'sets his seal to it that God is true.' (John 3:33). In consecration, God sets His seal upon the believer that he is true. The last is God's 'Amen' to the Christian, verifying the Christian's 'Amen' to God.

"If, as some splendid Bible men are teaching, the reception of the Spirit is associated always and inseparably with conversion, why need a conversion so marked and so radical as that of the apostle to the Gentiles be followed by such an experience as that named in Acts 9:17? 'And Ananias departed, and entered into the house; and laying his hands on him said, *Brother* Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me that thou mightest receive thy sight and *be filled with the Holy Ghost.*'"

Later, when this great Spirit-filled apostle was writing to the Ephesian Christians, he commanded them to "Be filled with the Spirit," not "get filled" but "be filled," or keep filled. If service is the over-

flow we must have constantly the power of the Spirit flowing in, that we may keep filled to overflowing. Our capacity is ever increasing, therefore our need is constantly recurring, even as Godet said, "Man is a vessel destined to receive God, a vessel which must be enlarged in proportion as it is filled, and filled in proportion as it is enlarged."

In connection with the command to "be filled," Paul says, "not with wine, wherein is excess," which would mean an exuberance of riotous conduct impelled by such excess but rather "be filled with the Spirit," (wherein is excess), be "God-intoxicated men," "always abounding in the work of the Lord," "instant in season and out of season," always having the eye single to His glory; His life your life, His interests your interests, His will your delight, His joy your strength and your joy complete.

"If such divine enthusiasm has its perils, we believe they are less to be dreaded than that moderation which makes the servants of God satisfied with the letter of Scripture—if only that letter be skilfully and scientifically handled"—rather than to be giving the supreme place to the Spirit as the Inspirer and Interpreter of the Word, as well as the Motor or Dynamic of all acceptable service.

The filling should be continual for continuous service. The anointing is special for special service. The sealing is a definite act, once for all.

"A word or two about the sealing: the apostle says, 'The foundation of God standeth sure having this seal.' Then he gives us the two inscriptions on

the seal. 'The Lord knoweth them that are His,' and 'Let every one that nameth the name of the Lord depart from unrighteousness.' Ownership and Holiness. When we receive the gift of the Holy Spirit, it is that we may count ourselves henceforth and altogether Christ's. If any shrink from this devotement, how can he have the fulness of the Spirit? God cannot put His signature upon what is not His. Hence if under the sway of a worldly spirit we withhold ourselves from God and insist on self-ownership, we need not count it strange if God withholds Himself from us and denies us the seal of Divine ownership. A translation of a passage in John reads, 'Many trusted in His name, beholding the signs which He did, but Jesus did not trust Himself to them.' Herein is expressed the great essential to our having the seal of the Spirit. Can the Lord trust us? Nay, the question is more serious. Can He trust Himself to us? The Holy Spirit—can God commit Him for signing our prayers and certifying ourselves, and *His* honor not be compromised? There must be utter and irrevocable devotion to Him.

"While thus we conclude that every Christian should consciously, definitely, receive the Holy Spirit as enduement for service," to teach him God's Word and to produce in and thru him the works of God, "we should be careful not to prescribe any stereotyped exercises thru which one must necessarily pass, in order to receive Him.

"It is easy to cite cases of decisive, vivid and clearly marked experiences as in the lives of Dr. Finney, James Brainard Taylor, Wesley, Whitefield," and scores of other more modern men, Paul Rader and Mr. Bosworth among them. "And instead of discrediting these experiences, so definite as to time and so distinct as to accompanying credentials, we would ask the reader to study them and observe the remarkable effects in their ministry."

On the other hand, no less precious is the settled assurance, sweet beyond compare, that He, the blessed Paraclete has come to abide and to undertake the management of your life and affairs, tho there may not be the same accompanying demonstration which some others have had. There may be only the consciousness, deep and abiding, that when your heart and mind opened wide to Him, His sacred, holy Presence filled you and hushed your soul into a fervent, worshipful attitude of obedience to all His purpose for your life, as He reveals it, step by step. "Whatever the manner of His entering, we cannot emphasize too strongly the divine crisis in the soul which a full reception of the Holy Spirit may bring."



CHAPTER IX

Exquisite Minor

"Sorrowful, yet always rejoicing"

Before Mr. Bosworth definitely received the Holy Spirit to govern his life, he had always been afraid that God might ask him to preach if the Spirit should take entire possession of him. But after he was filled with the Holy Spirit he began to be afraid that God might not permit him to preach. He wanted to tell everybody how great things the Lord had done for him. He felt that all his time should be given to direct Christian service, either in preaching or personal work, wherever God might lead the way. And yet, when the time came that he was first called upon to address a meeting he was as frightened as a child. But when he had risen to his feet, and had opened his Bible to that wonderful chapter, the 15th of John's Gospel, the Spirit spoke thru him those mighty truths first declared with such infinite power by the Lord Jesus, and a glorious meeting resulted.

Thus encouraged, the young man who had already abandoned, for the second time, his musical career, determined to drop all idea of any secular calling, and to trust the Lord to provide for the temporal needs of his family and himself. Humanly speaking, it looked as if they would all starve, as he was not likely to be sought after for a salaried pulpit

charge, young as he was and with no theological, or special, Bible training.

But his heart was burning within him, with intensity of desire to preach the Gospel. And when a man's Spirit-bathed soul feels that Heavenly urge, God has surely called him to preach, and he is convinced that preach he must, or perish.

He had a small bank-account of a few hundred dollars and until he had used every cent of this, not a dollar came to him from any other source. After he had drawn the last five dollars, he left two dollars with his wife and had started out to meet the day's opportunities when he met a poor woman in real need. He was impressed that God wanted him to give her the three dollars, so he obeyed, and when he reached home he learned that Mrs. Bosworth had given away the two dollars that he had left with her.

So there they were, at last, penniless, cast entirely upon the direct provision of God, wholly dependent upon the promises, like old father Abraham, the eleventh of Hebrews saints and a faithful company of more modern Christians. Mr. and Mrs. Bosworth were opening up, just then, a bigger bank account in Heaven than they could ever have had; by any stroke of worldly fortune, in any bank of earth.

Name of Banker.....	"My God"
Promise to Pay.....	"Shall Supply"
Amount.....	"All your need"
Capital of Bank.....	"According to His Riches"
Location of Bank.....	"In Glory"
Cashier.....	"By Christ Jesus" (Phil 4:19)

"Exceeding abundantly above all we can ask or think."

"According to your faith, be it unto you."

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Make God's interests your paramount aim and He will interest Himself to pay all expenses. God's promises are Yea and Amen. Praise Him for a few children in His family who are not afraid to take Him at His Word.

But it is always necessary for a child depending on the Father to learn utter dependence on Him, to realize that from Him, alone, our help cometh. "Yea, in God, hope in silence, my soul, for from Him is my expectation." (Leeser).

So, He, in His love and wisdom, has to send us real tests of faith, that we may more surely see His hand in supplying our extreme need.

Almost immediately after Mr. and Mrs. Bosworth had given away their last five dollars, a man who knew nothing of the circumstances gave them five dollars. This proved to them that word of God in the Proverbs of Solomon—"He that giveth to the poor lendeth to the Lord." In this case the Lord gave the same amount right back—paid the loan before any interest had accrued.

Several times this experience was repeated, and over and over again, when supplies and money were gone and even when company had come for a visit, God met the need in a wonderful way, so that there

was no embarrassment before the guests. On one occasion, the visitors were Mrs. Bosworth's relatives, one of whom, by reason of some change of plan, asked to borrow from the Bosworths the price of a railroad ticket, and the Lord enabled them to respond to this request in a most satisfactory manner.

Only those who have thus trusted God for temporal supplies, know how to understand the mixture of human misgiving, at times, with the tenacity of purpose to believe God against every natural appearance, and then the overwhelming joy when He, the Father, evidences His watchful care and provision. Such experiences make Him so real to us and so near us, the Omnipotent, the Omnipresent and *our Father*.

This poor old heavy-laden world of mankind is crying out, consciously or unconsciously, for reality in religion. But only those Christians who are under the sway of the Holy Spirit can respond to its cry and show the reality. For none others are prepared to stand the tests.

"God has His best things for the few that dare to stand the test. God has His second choice for those who will not have His best."

All thru the history of the Church there have been a few such lives of faith, and among the foremost is that of George Muller of Bristol, England, mighty in its influence upon many subsequent, similar lives of simple trust. How can one help having the strongest admiration for the man, who, professing to love and serve and believe God, advances with holy courage,

taking Him at His word, in the face of the humanly impossible, knowing that without faith it is impossible to please Him?

Anything short of this on the part of a Christian, when this is called for by occasional circumstances, is "namby pamby," not virile—just "make-believe." And yet how few there are who go forward, as did this modern young David, in the name of the Lord God of Israel, Whose name is "I AM!" Someone has said that by the name "I AM" God meant that He had left a blank after the words so that you and I and every child of God might write any and every conceivable need of ours in, and He will be to us the full supply of that need.

And this is true.

The Bosworths found it blessedly true, tho the tests *were tests*, the trials oftentimes severe. They actually lived on boiled wheat for a number of days in one place where Mr. Bosworth was beginning a new work. Wheat for breakfast, wheat for dinner, and wheat for supper—the little daughter taking a jelly glass of boiled wheat to school for her lunch every day. Good nourishment all right! But if you were forced to subsist on it, day after day, you would find it a good test, too, of the caliber of your faith and your patience and your purpose.

It is easy for one who knows by personal experience this kind of a walk of faith to read between the lines of the Bosworth story in this respect, and to note the real pinch of circumstances, in other matters

besides food, especially with a little girl growing up in the home, to be clothed and educated. The natural pride suffers and might often exclaim,

“It isn’t just the pinch and pang,
That tries our spirits so,
It’s missing what the others have,
And knowing that they know.”

The text, “If any provide not for his own and specially for those of his own house, he hath denied the faith and is worse than an infidel,” was often in Mr. Bosworth’s mind, yet he knew that by keeping in the will of God he was doing better, if not more in a material sense, toward providing for his own, than he could possibly do in any other way.

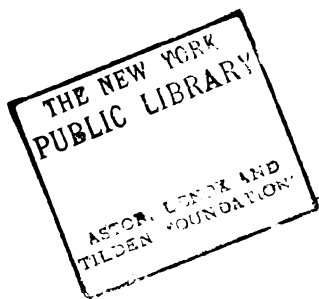
While the self-life suffered, the Christ-life was expanding day by day. Truly applicable to Mr. Bosworth at this time were those lines of Lowell—primarily stated of Wendell Phillips—

“Fanatic named, and fool,
Yet well content, so he
Could be the nearer to God’s heart,
And feel its solemn pulses sending blood
Thru all the widespread veins of endless good.”

South Bend, Indiana, was the town where he started in special revival work, and from there he went to Plymouth, Ind., back to Fitzgerald, Ga., up to Conway, S. C., then to Austin, Waco, Fort Worth and finally to Dallas, Texas, where he still has his headquarters as the Pastor of a Christian and Missionary Alliance Assembly, composed of as fine



Mrs. F. F. Bosworth and their Two Daughters



Christians as can be found anywhere in the world. In all these places, during all these months, up to the time of his arrival in Dallas, he was asking nothing of any man, living the life of faith, and God was saving souls in every place in response to his preaching.

Soon after his arrival in Dallas, before he became established in his present work there, a negro camp-meeting was in progress about a hundred miles away, in a small town.

A company of white people who had visited the meeting and had been impressed by the spiritual power evident, sent for Mr. Bosworth to come and preach to a special gathering of "white folks" from the town and surrounding country.

Upon arriving at the place, in order to learn just where his meeting was to be held, he went to the camp, with no intention of speaking that night. But as soon as he was recognized, by some white people convened in a brush arbor adjoining the negro tent the cry arose for him to address them.

So he stood on the platform, between the tent and the arbor, and preached for a few minutes.

After the meeting, he was invited to accompany one of the white brethren home for the night, and on their way they were accosted by a small company of white ruffians, extreme "nigger haters," who bade the two men halt and announced that they were going to shoot the preacher on the spot. Mr. Bosworth explained that he had come, merely at the request of the white friends, to preach to them, and he

was finally permitted to go, on condition that he leave town by the first train.

While he was waiting at the station for the train, another mob appeared, more furious than the first had been, and, cursing and raving, they singled out their victim. They knocked him down, face foremost in the cinders of the track, and with the club-ends of some old broken-off boat-oars they proceeded to beat him, two of them taking turns at the cudgeling, all down his back and limbs until he was pounded almost to a jelly. Then they told him to get up, and when he had done so, immediately knocked him down, again commanding him to get up, only to again knock him down, repeating this cruelty until they were tired of it. Then they ordered him to *walk* out of town, not permitting him to wait for the train which was not yet due. So he started off, carrying his suit case, which was heavy with his cornet, various papers and sundries, and discovered that one of his wrists had been broken. So he asked God for extra strength in the other arm that it might hold out for the long strain. Learning from a section-man of a side-track where he might flag the train, he walked to this place and touched a lighted match to his bundle of papers when he saw the train coming, but the wind blew the light out before the engineer had seen it and the train whizzed past. Nothing to do then but to walk back and resume his journey on foot.

When he finally reached home, toward night of the next day, there was an exaltation *in his soul* that could thank God for the awful ordeal through which

he had passed, and he prayed for mercy on his persecutors. But it was a month before he could lie comfortably on his back and had fully recovered. A terrible comment of subsequent facts on the tragedy of that night was that the leader of the first mob was run over by a train only a few days later and scattered in pieces along the track—while not long after, the leader of the second mob was thrown from an automobile and broke his neck.

But the victim of their cruelties still lives to the praise and honor and glory of God.

Some years later, in Dallas, before Mr. Bosworth had published the letter found in Chapter Eight of this book, a misguided man, prominent thruout the country among the Pentecostal people, circulated a letter purporting to have been written by the deacons of Mr. Bosworth's own church and warning every one against their Dallas pastor, as a veritable heretic. This man had also personally stirred up strifes which resulted in factions in the Dallas Church, and Mr. Bosworth resigned his pastorate, with what results will be told in the following chapter.

The final, crushing event in this series of sorrowful experiences which constitute the long, low, minor strain with its mellowing, sympathy-developing influence on the inner character of the man, was the calling away to Heaven of his wife.

Influenza, terminating in tuberculosis of the lungs, had attacked Mrs. Bosworth, who had been yielding for many years to the great temptation, always present, to overwork, until it had become such a

fixed habit in her life as to make her an easy victim of disease. Repeatedly, the Lord had healed her; yet, repeatedly, she would succumb to the tendency to go beyond His will and her strength, until it seemed best to Him to call her, tho still a young woman, Home to Himself.

Several years previous to her going, their only son had been taken to Heaven on his fourth birthday. And a few days ago the writer heard Mr. Bosworth remark that if "Vernon" had lived he would have been old enough to travel with him and be his stenographer. "But", Mr. Bosworth added, "now Stella and Vernon are together, and she was always so fond of him."

She was joyfully ready to go, but her great gain, in departing to be with Christ, was bitter loss to her husband and their two, now motherless, daughters.

It is, of course, banal to remark, even tho the reminder is opportune, that overwork is at the root of a large percentage of the sorrow and suffering in this great country of ours. And the man or the woman in Christ's service sees so much to be done and so few to do it, in this fact lies his or her temptation.

It may help us in this important matter, if we remember that it is greater to do the will of God than to preach a sermon, or pray for the sick, or attend a meeting, or prepare a dinner, altho each of these is His will, at times, for some of us.

For, to be occupied with Himself, rather than with His work, will keep us in His order. Often, then, amidst the fuss and the fever of multitudinous activi-

ties, we shall hear Him whisper to us, "Do not forget, My child, that *My* yoke is easy, *My* burden is light." A yoke that is rough and hard, or a burden that is heavy is always Satan-imposed or self-imposed. "In quietness and in confidence shall be your strength." "Let all things be done decently and in order." "Stand still and see the salvation of God."

To be securely anchored in God Himself is to know the serenity of an eternal calm. And this is the happy privilege of every one of "us children" in His great family. Then, however fiercely the storms sweep and the tempests rage, we can "cuddle doon" in the hollow of His hand, while we ride the billows with Him, and looking out upon the dangers of the deep, we can say, "None of these things move me." Only thus, my brother, my sister, shall your character reflect the strength, the composure, the majesty, along with the gentleness and the sweetness of your Lord, and thus shall your very presence be a ready refuge, a happy haven, a blissful benediction to some weary mariner who has been battling the waves alone.

Is it not *better to be* like this *than to do* some service, tho it seem great in your eyes, which He may not be asking you to perform?

- Mr. Bosworth had been going thru the crucible.
- The tests of faith for things temporal, the criticisms, tribulations, persecutions and heart-sorrows had brought him into more intimate fellowship with his Master, and were the price he was paying for the enlargement of his sympathies, the added fiber of his character.

"Whenever you, ripe fields behold,
Waving to God their sheaves of gold,
Be sure some corn of wheat has died—
Some yielded soul been crucified;
Someone has suffered, wept, and prayed,
And fought hell's legions undismayed."

As Dr. Pierson, in his introduction to Dr. Gordon's little story "How Christ came to Church," most aptly stated, when describing the latter's heart-breaking experiences in connection with the deepening and broadening of his life and work—

"The torrents, which are the melting of stainless snows high up on the mountain, which flow down the mountain side, to carry healing waters afar to dry and desert wastes, leave a scarred and torn mountain's breast behind."

Mr. Bosworth, thru all his sufferings, some of which were known only to God and himself, was as human as any of us. And often there was a weird, passionate cry in the soul of the man. Yet always, also, there sounded forth, the full, deep, rich, yet high, ecstatic tone, of triumph in his Lord, which caused more than one of God's angels to stop and listen. For it is a mingled note they do not, too often, have opportunity to hear.

How many of us can experimentally say, "I was crucified with Christ, nevertheless I live, yet not I, but Christ, liveth in me, and the life I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me"?

"They that are Christ's (really given up to Him) have crucified the flesh with the affections and lusts."

CHAPTER X

The Joy-Note Predominant

Thinking still of the previous chapter, the writer wishes to indicate a few of the beautiful triumphs of faith accompanying the severe testings of faith which are recorded in that chapter.

Usually, the people whom God ordains and appoints to live the life of trust are those who are naturally optimistic and more or less philosophical; it is as tho He were choosing to work along the lines of least resistance. Quite often too, these people have, what literally proves to be for them, the (oft-mentioned) "saving sense of humor."

Mr. Bosworth is naturally all three, optimistic, philosophical and humorous. But in addition to any desirable natural trait, a Spirit-filled man always has a Divine optimism and even in spite of an opposite natural inclination.

You cannot down him. Mr. Bosworth is fond of saying, to the glory of God, that notwithstanding all of the trouble piled upon him, he has not known a really "blue" moment for nearly fifteen years.

What, then, is an optimist? Dr. Jowett defined him well, when he called him "a man who can believe in the best, in the arrogant and aggressive presence of

the worst." He is a man who can be confined in the loneliness of Patmos and be viewing, meanwhile, the Holy City coming down from God out of Heaven. "He is a man who can scent the coming harvest when the snow is on the ground." He can live in leafy June amid its birdsong and flowers all thru the dingy days of December. There is a springiness in his soul that is "not a dull buoyancy but a radiant and singing one."

In the days when their faith was being specially tried as to temporal needs and the bread-can was often empty, the Bosworths, including "Brother Birdsall" who meant much to them in those days, would take turns putting their heads into the empty can and shouting "*Glory!*" They were assuring themselves of their desire to obey God by glorying "in tribulation." For they agreed with the late "Sophie," New York's beautifully Christian scrub-woman, that "G-L-O-R-Y never spelled Growl." They also agreed with the late, dear old Andrew Murray that "One never needs more than it pleases God to send." They knew also the triumph of faith which caused one of God's saints to exclaim when some one said to him, "But man, you've got to live!" "Who said I have to live? I can die if God wants me to die. To die is gain." And always they were rejoicing, after each successive testing, in the certain experience of God's sufficiency meeting, more than amply, their every deficiency, until the time came when there was no further testing in their life of dependence upon God for things tem-

poral, as He began to verify to them His word, "Before they call I will answer, while they are yet speaking I will hear."

Like Paul and Silas, Mr. Bosworth knew also, how to sing songs in the night. When he had been so inhumanly beaten that night down in Texas, the sure knowledge that his God and Father had permitted him to suffer this base injustice and cruel torture, for some loving, beneficent purpose, caused him so to rejoice in his Lord that his soul was filled with a glorious sense of triumph. Later, when the mistaken man, about the time of the circulation of that evilly malicious letter, caused such a serious disruption in his church, stirring up factions among the people whom Mr. Bosworth had so sacrificially loved and served, the comfort Paul set forth in Romans 16 for just such circumstances was so real and precious to him that the "affliction" of the situation was "light" indeed and "but for a moment."

"Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own affections; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad, therefore, on your behalf; yet I would have you wise unto that which is good and simple concerning evil. And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you."

Mr. Bosworth obeyed the injunction to be wise unto that which is good and simple concerning the evil, seeking not even "his own" when he resigned his pastorate, fully intending to leave the city and give his entire time to evangelistic work. And the God of peace verily bruised Satan under his feet by giving him such expressions of the love and loyalty of his people and their acceptance of the truth he was preaching at so great a cost, that his reorganized church in Dallas has since been and still is, one of the most deeply spiritual and continuously evangelistic churches in the whole country. Another triumph of faith!

When the severest sorrow that ever swept his life came in the death of his wife, even then, the blessedness of the Presence of Jesus, the certainty of His compassionate sympathy no less than His wisdom of love in permitting this sorrow, together with "the blessed hope" and the thought of the Homeland where his dear one was now forever safe and happy, all combined to give him the matchless comfort of a joyous confidence in God, Who doeth all things well.

The day after her going, Mr. Bosworth wrote the following:

"On the train from El Paso to Dallas.

"My precious wife went triumphantly to sleep in Jesus yesterday, (Sun. Nov. 16) in El Paso. She had talked freely about the funeral and departed praising God, after singing 'I have an anchor that keeps the soul, steadfast and sure while the billows roll.'

"She has gone from a tent to a mansion, but her dear body is in a casket, in the baggage car ahead. I am taking it back to Dallas for the funeral, Wednesday. The Bible texts and arguments I have used to comfort the bereaved at many funerals, come back to me with wonderful, comforting power.

"How sweet is the Christian Hope at such a time as this!

"Many have found Christ and been Baptized by Him because of the intercession of the Spirit through Mrs. Bosworth. She can now say, 'Thou hast kept the good wine until now.' A sky without a cloud—a day without a night—a sea without a wave—a world without a tear.

"'And then we . . . shall be caught up TOGETHER WITH THEM.'"

And in these present days, in all his ministry in every place, the divinely sweet, happy Spirit in the man, God's own Holy Spirit shining thru him, is as a huge magnet, attracting, attracting, attracting the downcast, the sinsick, and the afflicted, and creating in the hearts of weak Christians an intense longing to realize the same victory and power in their lives.

Do we wonder then, that men of this kind, so endowed, have great power in witnessing for the Lord Jesus Christ?

To quote Dr. Jowett again:- "They witness by the arresting magnetism of their own transfigured characters.

"They witness by their clear and enlightened apprehension of the Gospel by which they have been redeemed.

"And they witness by the grip of their words." And all because the powerfully beautiful, lovingly joyous Holy Spirit is witnessing thru them.

Oh, the preciousness of this life of God thru a human life—a life which has learned, as a magic secret, to

"Be like the bird, that, halting in her flight
Awhile on boughs too slight,
And feeling them give way beneath her, sings!
Knowing that she hath wings."

Evangelist Bosworth is serving God, not so much by what he does as by what he is—a clear, free channel for God's doing.

And the same gracious God will work mightily, gloriously, thru every life fully yielded to His control. He is even now yearning for your life if you have not already given over to Him His purchased right to rule therein.

CHAPTER XI

A Mighty Symphony

Mortal ear could never hear, but God hath given to some an inner ear of the Spirit which has been catching, entranced and enraptured, the triumphant burst of melody resounding in worship and praise, that is even now greeting the courts of Heaven and thrilling the wondering angels with joy that knows no bounds. For if there is joy in the presence of the angels over one sinner that repenteth, what transcendent rejoicing there must be over the magnificent results of the Bosworth meetings since August 1920!

There have been thousands of sinners who have repented and believed the gospel, thousands of Christians who have yielded their little all and have received God, the Holy Spirit, to empower their lives, and yet other thousands who have been positively healed of bodily infirmities and diseases.

God knows we are stating the truth when we declare that no human pen can adequately describe these meetings and their ever-widening results, because it is impossible to get all the facts together necessary to form a fair estimate and because the work accomplished is so miraculously God's own work.

But we are trusting Him to guide our pen, to the end that He may be magnified in the hearts of all who read what shall here be written.

Immediately after the Home-going of Mrs. Bosworth, Mr. Bosworth arranged for his motherless daughters, and leaving his Dallas people in the care of the Assistant Pastor, he started out on an evangelistic tour.

As a member of the Interdenominational Evangelistic Association, the International Federation of Christian Workers, and of the Christian and Missionary Alliance, of which Paul Rader, the Pastor of Moody Tabernacle, is President, Mr. Bosworth is constantly receiving appeals for his services.

As has been stated, his Dallas Church, for almost the entire ten years of his pastorate, has been holding a constant revival, having meetings practically every night. In summer, a tent is used and pitched in different localities in order to reach a greater number of people. Sometimes indeed, these zealous Christians are operating two tent-meetings at once, and one summer, from four tents, the Gospel was being preached, night after night, and continually souls were turning to Christ. This church is a praying church and knows the meaning and value of real intercession. Therein lies the secret of the constant revivals among Christians and the perpetual conversions of sinners.

The years of pastoral labors have been invaluable preparation for these years of evangelistic success. The necessary study of human conditions and prob-

lems and needs, including so often the almost disheartening entanglements of lives, which every conscientious pastor must make, and the ready sympathy and understanding and helpfulness, thereby developed in the pastor, are powerful assets in his work as an evangelist.

During his pastorate in Dallas, Mr. Bosworth travelled probably seventy-five thousand miles holding evangelistic meetings in various places and ministering to his own Dallas charge, meanwhile. He has had five different series of meetings in Chicago, two in Winnipeg and one in each of the following cities; Newark, N. J.; Ossining, N. Y.; Oakland and Los Angeles, Cal.; Houston, Waco, and Dallas, Texas; Louisville, Ky.; Detroit, Mich.; and last August, 1920, the first of the great, recent, outstanding "campaigns" was conducted in Lima, Ohio.

It is particularly these last series, beginning with the Lima meetings, that we desire to emphasize and also to describe in so far as the Spirit shall enable us so to do.

What made the Lima revival unusual?

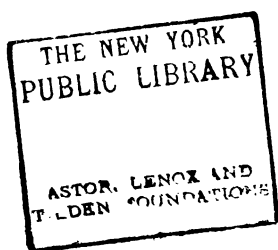
An "expressly" (1 Tim. 4:1) Spirit-illuminated study of the Bible on the subject of Healing, just at the beginning of the work in Lima, revealed to Mr. Bosworth a great light. For many years he had preached healing of the body as the privilege of every child of God. But here he was catching a new vision for his work as an evangelist out in the great world-field.

For many years he had seen that at the very same time and in the very same way that Christ "bare our sins" (1 Pet. 2:24) He also "bare our sicknesses" (Matt 8:17), and that the Psalmist, when telling us not to forget all His benefits, spoke of Him as the One "who forgiveth all thine iniquities" and immediately added the parallel fact, "who healeth all thy diseases."

If any say that these four phrases "bare our sins," "bare our sicknesses," "forgiveth all thine iniquities," "healeth all thy diseases," have only a spiritual application, meaning one and the same thing, viz., the salvation of the soul, we ask them to look at the preceding verses of that 8th chapter of Matthew. Note well the context, lest you or we should be accused of using a mere pretext. Jesus had just healed all the sick folk who came to Him there, that it might be fulfilled which was spoken by Esaias the prophet, saying, "Himself took our infirmities and bare our sicknesses." He had just been actually healing the tortured bodies of men and women and little children to fulfill that word of the prophet. Therefore the phrase refers literally to the physical need of mankind. But the special, distinct privilege and demand of the old Gospel which Mr. Bosworth began boldly to emphasize in the Lima meetings was that sick people, both saints and sinners, should be invited from far and near, to hear what the compassionate Christ longs to do for their pain-racked bodies as well as for their sin-burdened souls. The unqualified proclamation that healing for the body is as truly a



The Bosworth Brothers



part of the Gospel as salvation for the soul, and that the sick should be brought to hear and receive the benefits of their part of the gospel, no less than the sinner for the need of his soul, because Christ's tender compassions have never failed, was the new note in the Evangel, those August days of 1920, in Lima, Ohio.

As a later chapter of this book contains, in full, a special sermon by Evangelist Bosworth on the subject of Healing, we will not at this point pursue further discussion of it. We only emphasize here the fact that, clear as a fresh morning sunbeam, there was born in the heart of this humble disciple the well-defined purpose to preach henceforth to sinners that the same Jesus Who waits yearningly to save their souls is equally, pityingly ready to heal their bodies, if they will *come unto Him* that they may have life.

"I thank Thee, O Father, Lord of Heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight."

One would have far to go to find a more beautiful exemplification of the child heart toward God or a more genuinely humble dependence upon the Holy Spirit, for all the work of the Lord, than Mr. Bosworth evidences. May God keep him ever in that acceptable attitude toward Himself for His Name's sake!

Little wonder, then, that God would choose to reveal to him, as a fresh revelation, this old truth buried away in the theological dust of centuries, to be resurrected, in these coldly barren days of the Church's growing apostacy—awful days, when God

must perforce emphasize the Apostolic methods of Apostolic times, that many may yet come to know Him, ere "the acceptable year of the Lord" has ended and the dreadful "day of vengeance" of our God has fallen upon a careless, mocking world!

While he talked the matter over one night, till far into the morning, with Mr. Burton B. Bosworth, the baby brother mentioned in Chapter Two, who had come to take charge of the music of the "campaign," the question arose, "But what if sick folk are invited to come to the meetings to be prayed for in the name of Jesus and none of them get healed?"

The answer was, "That would not be so disastrous as for sinners to come and go away without being saved. The teaching of God's Word is plain and the people must be thus instructed. 'Faith cometh by hearing,' and while all may, some will hear, have faith and be healed."

The Lima meetings had begun under extremely adverse circumstances. Several members of the Christian and Missionary Alliance, under which auspices the "campaign" was inaugurated, were away attending the Beulah Park Convention near Cleveland, the August weather was not conducive to indoor interests and only a few people were coming to the meetings.

Then, at what has since proven to have been the great crisis meeting, Evangelist Bosworth, with holy boldness, extended a special invitation to all sick people to come to the meetings, that they might hear

the full gospel and thus have opportunity to believe and be healed.

Immediately the news spread abroad and, as the sick thronged Jesus in His days upon earth in the flesh, even so they crowded now to these meetings where He was being held up as "the very same Jesus."

God there began to do a tremendous work and to confirm to His servants His declarations, "He that believeth on Him shall not be ashamed," and "Them that honor Me I will honor."

We submit herewith a report written by Rev. F. Bertram Miller of Kenton, Ohio, as published by the National Labor Tribune of Pittsburgh, Pa.

"Lima, Ohio, is being unusually blessed with a mighty revival wave of salvation and Divine healing, which continues to rise higher and higher.

"Evangelist Bosworth of Dallas, Texas, and his brother, B. B. Bosworth of Houston, Texas, were the instruments whom God chose to begin His gracious work. These brethren are wholly given up to God. Such humble, spiritual, simple men we have rarely seen. They are very particular to see that God gets all the glory for their labors, and Christ stands pre-eminently in all they do or say.

"Brother B. B. Bosworth had charge of the music and is an accomplished soloist and song leader of a rare type. His slide-trombone solos were enjoyed by all. The two brothers gave excellent duets—Brother F. F. Bosworth with his cornet, and Brother B. B. Bosworth with his trombone.

"There has been no criticism from the public press, no fanaticism or carnal emotionalism at any of the services, as the Holy Spirit had full right of way, resulting in perfect harmony and fellowship.

"Many denominations and nationalities were in attendance at the meetings, and many were saved and wonderfully healed, wondering why they had never heard the full gospel before, which caused us to rejoice that we could uphold *An All-Sufficient Saviour*.

"More have been saved since the healing meetings were inaugurated than previously. People came to see, and seeing, they believed. Divine Healing has not been upheld as a hobby, but has been given its Scriptural place, as God intended. Salvation has always preceded the healings. Many have been Baptized with the Holy Spirit.

"Ministers of the Gospel have attended the meetings from out of town. These, we believe, returned to their churches and people with a new message, and a life of greater usefulness, to preach the whole Word of God.

"At one service alone we were informed that ten doctors were present and took unusual interest in the meetings and healings, marvelling at the mighty power of a living Christ. Some of their own patients, whom they had given up as hopeless, were healed before their very eyes. People are not only being healed at the meetings, but in their homes as well. God is not limited to any city or church, Praise His Holy Name!

"Some nights the crowds were so large that Memorial Hall had to be rented. One night there was such a crowd at the tent that it was difficult to make one's way to the altar. A druggist elbowed his way through the crowded tent several times, bringing five afflicted ones with him. The Mayor and his wife, and a Congressman, as well as others of public prominence, attended meetings and took great interest in all the proceedings.

"An infidel came thirty miles to be saved. God wonderfully met him.

"A blind man started in the rain at 6:30 one morning and walked five miles to attend the morning service, and wept because he missed the meeting on the previous day. The morning prayer services were scheduled to meet from ten to eleven o'clock. One morning the service lasted from ten to two o'clock. The sick and afflicted are brought to this service also, and some of the most remarkable healings have occurred in these morning services.

"There have been some wonderful baptismal services. At one of these thirty-three were baptized. The last one to be baptized had not come prepared, but went into the water as she was, and before being baptized the power of God struck her, healing her instantly. When she obeyed God's Word then God's healing power began to flow. If the reader of this article should be afflicted, perhaps God has not healed you because you have failed to be obedient to the whole will of God. The sin of unbelief may be in the way. Again, there may be some hidden sin. God

will reveal it. Make a clean-cut confession in humility and God will touch you. When God's children are in the center of His will, nothing worth while will be withheld from them.

"There has been no fighting of any doctrine or sect, but the simple preaching of the glorious Gospel.

"Some people were healed before they could reach the altar. One woman was healed on her way from the gallery. A woman, who had been unable to raise her hands up to her shoulders for twenty-three years, making it impossible to care for herself, was instantly healed, throwing her hands into the air and shouting the praises of God. Another woman jumped out of her seat, instantly healed of spinal trouble. A little girl came on crutches and came back a few days later without them, able to walk, perfectly normal. A young woman was totally blind in one eye. While she was at the altar God restored sight in this eye. A traveling man doubted this girl's testimony, held his hand over the good eye, and told her to read that which was on the envelope he held in his hand. This eye had been dead for ten years. She read what was on the envelope and the man believed. No wonder Jesus said, 'O ye of little faith.' Believing is seeing, but the world says that seeing is believing. God's Word says, 'Faith is the substance of things hoped for, the evidence of things not seen.' and 'This is the victory that overcometh the world, even our faith.' Faith will always bring the victory when there is nothing to block its way.

"Others were used in the remarkable cases of healings as well as the evangelist. It was impossible for one man to deal with all that were saved and healed. The meetings lasted close to the midnight hour. We have been unable to keep account of all who have been saved and healed. Fully five hundred people were dealt with. Not all the healings were instantaneous, many were gradual. We feel safe in saying that most all who came for healing or salvation were very definitely helped. Some came for prayer and anointing every night until God met them and removed their trouble. We stand in awe at the faith and persistence of many. Some suffered untold agony in being brought time and time again, but they endured it patiently, in hope, and whenever they were willing to count the cost and go through with God they were healed.

"A young woman who had undergone eleven operations was wonderfully saved and healed; in other words, she got the twelfth operation! She praises God for saving her, and puts her healing as only secondary to the wonderful salvation she enjoys.

"Another woman had a large goitre and was afflicted for over six weeks with a sore throat. She came for the healing of her throat, but doubted whether God could cure the goitre. The next morning her unsaved husband said, 'What's the matter with you?' 'Why, nothing,' she said. 'Look in the glass,' he directed. This she did, and noticed that God had not only healed the throat but the goitre had been removed. This put her husband under

deep, pungent conviction, so profoundly that he staggered under it. He was saved as a result of his wife's healing.

"A traveling man, professing to be a lifelong infidel, came to the meeting and related the following: His brother had been afflicted for eighteen years with tuberculosis of the bone and other complications. He could break off pieces of his bones with his fingers, they were so brittle. He heard of the meetings, which instilled faith into his heart, and he began to pray for himself. He dreamed he could walk. The next morning he got out of bed and walked. The professed infidel said that if there were any who doubted it he would take them to see for themselves in his own automobile, stating that this has cured him of his infidelity.

"Several infidels and atheists have been wonderfully saved. There is nothing too hard for God."

And this was the manner of Evangelist Bosworth's launching "far out into the deep"—the tragic deep of a world's despair.

Just a word here as to his style of preaching. No dramatics! A clear, convincing logic oft times, for altho uneducated in a worldly sense, he has an unusually bright mind, has studied the cream of Christian literature, and is continually being taught the Word of God, by the Spirit of God. Moreover, his simple naturalness, or natural simplicity, is delightfully refreshing to all who hear him, while it is, at the same time, more forceful than the most amazing pulpit oratory.

It is indeed, "regal," to stand and to sway every will with a wave of your hand or a shade of your voice. It is gladness supreme to be thrilled for a time to the final extreme of your consciousness thru the quick power of your speech and to know of a certainty strong that you reach and take hold of the hearts of your hearers; to feel their quick thrilling, responsive; to know they are leal to the Kingship within you.

"It is such a grand mission—to move upon men; to determine their thought and their faith; to impel them to action, to guide and direct them; to tell where they miss the true path, where the pitfalls may wait; to beget stronger love for the right, stronger hate for the wrong."

All this is true just from the merely human standpoint, the lecture platform.

But when a man is trusting in no less than the very power of the Almighty to move upon men, and is merely one of the consecrated mouth-pieces thru which God talks to man, his delight is never in himself nor in any personal achievement but in his God, that HE, the Sovereign of the Universe, has accepted a feeble man and set him apart to be a co-worker with Himself, in His great scheme of saving a lost world.

Only once a week Mr. Bosworth preaches on the subject of Healing, as he does not wish to give as great prominence to physical benefits as to spiritual blessings. But every night, after the invitation to sinners at the close of the sermon, the sick are given opportunity to come up and be anointed and prayed for, according to the command of James 5:14, 15,

which is the direct, Divine prescription for the sick Christian, whatever his ailment or malady, and should be recognized by every Christian assembly as perhaps a more important ordinance of the Church than water baptism or the Lord's supper (Holy Communion), because of its visible and tangible consequences in the lives of a great number of people.

But the question and command were addressed to Christians: "Is any sick *among you*? Let *him* call." Mr. Phillip Mauro has recently suggested this command in James as the particular method of healing for *the believer*, the anointing signifying the indwelling Spirit of power—Rom. 8:11; and that "*the gift of healing*," as practiced or exercised by the apostles and in our own day, was and is for the unbeliever, for "a sign" unto him. It will do no harm to consider this suggestion in the light of the scripture, at one's leisure.

There has never yet been a large enough platform to hold all the sinners and sick folk who crowd forward every night without any urging. There is no chance for any undue coaxing or pleading on the part of the evangelist. The people respond because they already want to do so, even before the end of the sermon.

The morning meetings, held primarily for prayer, are also thronged with the sick people seeking healing, and the large number of *sinners converted* in just one of these morning services, without any sermon, would greatly delight the heart of the average church pastor, if he could claim them as the fruit of a half year's labors.

After the Lima experience, the work was resumed in Pittsburgh, Pa., and no less than five times was the "campaign" extended in that city, the meetings moving to larger quarters from time to time, till they could secure no more spacious auditorium in the city.

In the beginning of the Pittsburgh "campaign," the Lord raised up a remarkable co-worker in Mr. J. H. Vitcheatn, Editor of the National Labor Tribune, published in that city. Mr. Vitcheatn had received great spiritual blessing, under the preaching and influence of Rev. Paul Rader, a few years ago, and when the Bosworth "campaign" opened in Pittsburgh, his heart was warm with the love of Christ, so that he was ready to do all in his power to forward so mighty a cause. His paper, established in 1872, is the oldest and most conservative Labor Paper in America, and now, along with the Labor news of the world, the Editor is especially featuring, each week, a sermon by Paul Rader, the S. S. Lessons as taught by Dean Turnbull of Nyack (New York) Bible Training School, the Bosworth meetings, and certain special meetings held in Pittsburgh, from time to time.

Mr. Vitcheatn has issued three "Bosworth specials," having sent thousands of copies ahead to the town where the next "campaign" was to open, and as these papers have reached the hands of thousands of unemployed men, the fact that it was a Labor paper and endorsed the services brought great crowds of these men to the meetings, where they heard the gospel in its fullness, many of them for the

first time in their lives, and hundreds of them have been soundly converted.

This fact alone ought to enlist the interest of every capitalist in the country, because meetings like these are the best remedy for Bolshevism in the world.

For it is true that Christians, who consider themselves oppressed by money-power, can find the teaching of their Guide-Book on this subject in the same chapter that guarantees the healing of their physical infirmities. "Be patient therefore (i. e., because of the oppressing conditions noted in first verses of chapter) brethren, unto the coming of the Lord. . . . Stablish your hearts, for the coming of the Lord draweth nigh. *Grudge not, one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door.*" James 5:7-9.

Probably never before has there been a secular paper "featuring the gospel of Jesus Christ and its marvelous power on earth." And this paper has been used of God in spreading His fame abroad. There can be no doubt that God specially raised up Mr. Vitchestain to help, even at a financial loss to himself—from the now current viewpoint, whatever the future may reveal—in this wonderful evangel for these closing days of the present age.

The following is one of the weekly stories written by Mr. Vitchestain, who was an eye-witness of many of the scenes enacted in the great Pittsburgh revival.

"Never in the history of this gigantic center of the world's industry has there been such a spiritual

awakening as that now going on through the campaign conducted by the Rev. F. F. Bosworth, evangelist, of Dallas, Texas, in Carnegie Hall, Pittsburgh.

"The results of this campaign seem to be sweeping everything before it, and hundreds are crowding into these meetings each night with the hope that they may receive full salvation and bodily healing. From all sections they come and each attempt to get a larger hall to provide for those unable to gain admission to previous meetings finds only the larger auditorium crowded as soon as the meeting place has been thrown open to the public.

"All denominations crowd the hall—Catholics, Episcopalians, Presbyterians, Methodists, Baptists, United Presbyterians, Primitive Methodists, Methodist Protestant, Pentecostal Nazarene, with many others, may be seen among those at the altar seeking Divine aid. Several hundred seekers after God crowd the platform daily. Nothing like it has ever before been witnessed in Pittsburgh.

"Doctors, lawyers, financiers, merchants, professional men of all types and caliber. Christian Scientists—including practitioners—nurses, and head nurses from the hospitals and sanitariums, all seeking soul salvation or bodily healing. It is a sight that astounds the onlookers to see those multitudes seeking their way to God and being converted in the old-fashioned way. A practicing physician from another city came to be healed of a complication of diseases. He fell upon his knees, 'wept through,' as they say, got up rejoicing and declared he was perfectly healed.

"Physicians have joined in and are taking a deep interest in the phenomenal workings of the Holy Spirit and the miraculous healings of those who seek bodily healing. Practicing physicians, clearly realizing that medical skill has failed and that the cases are hopeless advised their patients to be anointed and seek relief through faith in the Lord Jesus Christ.

"Rich and poor alike crowd in, and the cases, it is admitted, are largely those who have long since been considered hopeless and those in which the skillful surgeon, the gynecologist and practicing physician have failed.

"Beyond belief are the results, and the instantaneous quickening physical force simultaneous with the healing is so remarkably astounding that even the great onlooking crowds fail to comprehend the meaning of the rejoicing which grips the soul that has found new life and perfect restoration through Divine healing. Neither in the messages nor the evangelist will the critic find any effort at pomp or display; no fanciful play on words, no oratorical incongruous conglomeration to capture the imagination or excite the emotions. The sermon is the very essence of simplicity, yet vitally impressive, full of Scriptural quotations familiar to all who hear the references used without ceasing, while the invitation to come forward and accept that which the soul seeks lacks every semblance of what might be called an appeal and is far from being urgent. Most abruptly at times, but smilingly, the evangelist closes his Bible, adding, "Well, I've preached enough," and straightway the

invitation to come forth is given. This is the signal for those seeking to be saved from their sins as well as those seeking to be healed of their infirmities to approach toward the evangelist, and immediately seekers are seen advancing.

"The simplicity of the services and the wanton lack of any attempt to play upon the emotions of the great throngs who crowd themselves into the building naturally incites the onlooker to inquire, 'What manner of man is this?'

"Who are those who crowd these meetings? The common people, of course, similar to those who followed Jesus, but there is also among them the Joseph of Arimathea and Nicodemus, rich and poor alike, doctor, lawyer, druggist, minister; victims who have suffered untold agony, pain most excruciating; souls who have sought medical aid for years, and those upon whom medical skill after repeated effort has failed, absolutely failed, and generous enough are the physicians to acknowledge their inability to give relief. Patients seek bodily healing through the prayers of Evangelist Bosworth, Rev. E. D. Whiteside and Rev. Moore at the earnest request of their physicians. The latter, having acknowledged their inability to give any further aid through surgical instruments, pharmaceutical compounds, opiates or narcotics, tell their patients to seek bodily healing through faith in the Lord Jesus Christ.

"What a heart-touching scene to observe some member of a family carrying into the meeting some emaciated human form seeking Divine aid, or a wife

leading a blind husband; a mother, in her arms carrying her child, who from birth has been an epileptic, suffering severe attacks with such frequency that the human mind can scarcely conceive of it. Cases of curvature of the spine, tuberculosis, cancers of the most revolting and foul-smelling type, limbs partly eaten away with some disease, eczema, heart failure, leaky heart, palsy, neuralgia, hemorrhoids and all classes of disease—and these almost instantly healed.

“One man who had for years been afflicted with palsy, sat in the rear of the Carnegie Music Hall and Evangelist Bosworth was urged to go back and pray with him. He shook like an aspen leaf, almost doubled, body badly cramped through this disease. A prayer, the laying on of hands, and instantly the victim leaps to his feet acknowledging the saving and healing power. Without stopping a moment scarcely, he left the hall, while the crowd followed to see what he would do as he left the building. Leaping upon a street car, he disappeared. Unbelievable? But that opinion of the outside world does not change a reality, nor will it stifle the testimonies of those who are enjoying perfect health and relief from the numerous afflictions under which they staggered.

“Where is the skeptic who can look upon this scene and not have his infidelity shattered? The agnostic cannot meet this indisputable argument and deny the existence of a personal Deity without feeling abased. The Huxleys, the Spencers and the Darwins with their philosophies fail in this chamber; and Edison’s dynamos to stimulate circulation may readily



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be scrapped with Edison's proposed new invention when, without wire or mechanical contrivance, an electric shock from the celestial city may be received jolting superficial interferences and restoring new bodily parts in the twinkle of an eye.

"The essential part of each service, Evangelist Bosworth stated, was soul saving. Divine healing came second. He did not in any way attempt to discredit the value of healing, but the first was vitally essential, and the healing, he said, usually followed those who were perfectly saved and who had received the Witness of the Spirit."

People from Lima followed to the Pittsburgh meetings. Finally, after two months, when the Pittsburgh "campaign" was adjourned till September, the work opened in Detroit, Mich., in January, and Lima and Pittsburgh people followed along to help in the Detroit meetings.

A brief report of the Detroit meetings follows:

"Nothing like the evangelistic campaign now going on here has ever before swept this state. Rev. F. F. Bosworth, the very essence of simplicity, is attracting crowds equal to any ever aroused by Billy Sunday.

"In the Bosworth services are found all denominations and a minister is urging the members of his congregation to attend on Sunday in the event time cannot otherwise be found. The news of the power of God and the manifestation of the Holy Spirit

which are so remarkably astounding have so spread that Toledo has caught the inspiration and preparations are being made to charter a car or an entire train, if need be, in order to meet the requirements of those who are determined to attend the services. The music, which is in charge of B. B. Bosworth, the younger brother of the evangelist, is exceptionally well handled, and souls are stirred by the sweet songs and inspiring music. Things spiritual here are moving fast.

"The phenomenal part of the meetings is that they were started without the blare of trumpets and brass band. What at first was considered a matter for the Christian and Missionary Alliance has broken out all over Michigan and Northwestern Ohio, and like a tornado is sweeping everything before it.

"A Presbyterian pastor from a nearby town attended the meeting, accompanied by nearly every member of his congregation. This flock has caught the vision. Miraculous cases of healing have taken place among his own membership, and he does not hesitate to make known the good news. Thus the good work is going on while multitudes are pouring into the great hall from every section.

"It is a heart-touching scene to observe ministers as well as mothers, fathers, relatives and friends bringing in the sick; yet what overwhelming joy is experienced when God in His miraculous power touches a soul and restores the body to perfect health. Mrs. Wright, whose miraculous healing occurred at Dr. E. D. Whiteside's Gospel Tabernacle, North Side,

Pittsburgh, is here, thrilling this mighty audience with her testimony. Getting the precious truth from the lips of one who has been so wonderfully healed carries with it a touch of Divine power that inspires all who can manage to get into the hall. Thousands now keenly realize that the power God gave His beloved Son Jesus to heal the sick is not for past dispensations alone, but is perfectly in harmony with God's will for the present generation.

"Evangelist Bosworth is preaching a four-fold Gospel with all the spiritual trimmings, leaving nothing out. Following a strong sermon on the Baptism of the Holy Spirit 300 or 400 stood on their feet signifying their desire to receive the same. When people stand up in the Bosworth meetings they mean something, and when they get 'through', 'they have something.'

"Usually the something is manifested by a large package of joy, which is momentarily placed on exhibition.

"So large is the number signifying a desire to be saved and to receive the Holy Spirit and be healed that the large platform has proven entirely inadequate and the large room used for consultation and prayer is too small. After seeing one healed, a sinner rushed down the aisle with tears pouring across his cheeks, saying, 'Boys, there's something to this.' Stranger than all is the great number of men who are early on hand to be sure they may be on the inside. Two-thirds of the audience are composed of men, and Detroit's best are present.

"How the great audience is stirred may be readily imagined, when a lady who had been blind, without being prayed for, sprang to her feet and shouted aloud, 'I can see all of your faces.' Another lady who had been carried in, walked out after being prayed for. Another was a paralytic lady who for the first time in six years was able to walk, after prayer was offered in her behalf. A four-year old child said, 'Papa, watch me,' and walked for the first time in his life.

"B. B. Bosworth, in addition to rendering extraordinary service as a leader of music and arranging the program for the song service, in which he plays a wonderful part, is aiding in ministering to the needs of those who seek soul salvation and bodily healing. He prayed for a woman from East Liverpool with a cancer of the womb. She was healed instantly. Another woman whose whole inner ear had been removed leaving a cavity as large as a walnut, was ministered to by him, and she was instantly healed. A mother was overcome with joy as her daughter, now grown, received perfect hearing after being stone deaf, caused by an explosion when she was two years of age. Methodists just as well as Presbyterians are coming back to the teaching of Divine healing. John Wesley prayed for the saintly Fletcher, who was in the last stages of consumption. Fletcher was perfectly restored, to continue his work for many years. A Methodist prayed for by the younger Bosworth had been deaf for 28 years in the right ear. He said the drum was destroyed, he had no idea of asking God to restore it, but sought to be healed of insomnia.

God however gave him instantly his hearing. Leaping to his feet he pleaded with the onlooking multitudes as he poured out his heart in gratitude.

"A score of workers are giving aid, and there is abundance for equally as many more. The music leader also prayed for a young girl aged 14 years, who had suffered with a cataract on the left eye all her life and was unable to read, the trouble having occurred early after birth. After being prayed for she placed her hand over her good eye and read fine print without hesitation. Going to the front of the platform she told the audience. Another young lady, aged 20 years, was prayed for, having been totally deaf in the left ear from birth. Instantly she could hear a whisper while holding her hand over her good ear. She broke down and wept for joy over what the Lord had done for her."

Before leaving Detroit, Evangelist Bosworth personally baptized two hundred and forty-eight converts and Christians of longer standing.

The local C. & M. A. has received about two hundred new members since the first of the year, or within the past five months. God is surely setting His seal to His own truth. All praise and worship be to Him forever. On the farewell night of the meeting, in the great Arcadia Hall, the caretakers stated that the hall had not been so crowded as it was that night since the late Theodore Roosevelt made a speech there several years ago.

The old gospel is still the power of God unto salvation. We are not ashamed of it.

Detroit newspapers were conspicuously non-committal until one evening the first column of the first page of "The News" published a "challenge." And because of the instructive value of the sweet-spirited *answer* to this challenge, given by Mr. Bosworth on the following Sunday evening, to a splendid audience in the Palace Roller Rink, we submit it herewith:

"Regeneration is God Himself coming in direct contact with the soul for its recovery; Divine healing is God Himself personally coming in direct contact with the body for its recovery,—not psychology, not any of those things, but God Himself. Let me say this with all kindness to Major Roehl and the Health Department, that when they challenged me to allow them to pick out some case and heal that man in ten days, it is synonymous or parallel with the Major going to his pastor and saying, 'I challenge you to let me pick out any sinner I want to, and you regenerate him in ten days.'

"I do not have the slightest idea that I could heal a flea, but I am commanded, and every preacher on earth is commanded, to preach to every sick man the fact that Jesus vicariously bore his sickness on Calvary. All I can do, is to take the man picked out by Major Roehl, preach the gospel to him, and I will guarantee that if he will repent and believe the Gospel he will receive its benefits.

"He says these healings are due to the delusion of psychopathics and the imagination of maldeveloped minds. That is an assertion of clumsy ignorance. Healing of the body is nothing new whatever. It has always been with the Church from the day of Pentecost down to this day. The great men of all denominations have believed and taught and practiced healing, namely: Justin Martyr, Irenaeus, Origen, Tertullian, Clement, Dr. Waterlind, Dodwell, Dr. Marshall, Mosheim, Peden, Craig, Zinzendorf, John Knox, Wiseheart, Livingston, Welch, Powell, 'Morning Star of the Welsh Baptists,' Martin Luther and his associate, Melancthon; Richard Baxter, Kirk, Edward Irving, Baillie, Lavater, 'the Fenelon of Switzerland,' Hugh Grotius, Dutch theologian; 'Holy' Robert Bruce, George Fox, Joseph Benson, famous commentator; Patrick Simpson, John Albert Bengel, commentator; Dr. Horace Bushnell, Hugh Dodge, theologian; Andrew Murray, the great author; Thomas Boys, Trinity College, Cambridge, England; Rev. James McDonald, biographer; and Dr. A. B. Simpson, of whom Dr. C. I. Scofield said, 'He was the greatest man of his age.' Not only those men, but those churches with which they were affiliated, before the churches became cold and stiff, had miracles among them. The Scotch worthies taught and practiced healing, the Waldensians, the Moravians, the Huguenots, the Scotch Covenanters, the Friends, the Baptists and Methodists, and the United Brethren. Were those men men of maldeveloped minds? When

Jesus healed all kinds of diseases were those people all psychopathics?

"Some who have been healed in these meetings have undergone as many as eleven operations without relief of a permanent nature. Any physician in the world can find out if Mrs. Wright, who had a cancerous kidney removed, the other kidney sloughing off, who lived in agony for eight years, suffering with terrible uric convulsions and uric abscesses, some of the poison leaving her body through the pores, making the water in her bathtub green, was really healed. From the time she was prayed for, Saturday, she felt the power of God in her body, and on the following Tuesday, at 1:30 P. M., she became normal. You say that is wonderful? That is nothing to God! Men are trying to push God out of the universe and make Him an infinitesimal God and make man the big person.

"Dr. Roehl took the names of different ones and was going to sift these cases. Where is the report? The public is waiting for it. I challenge Dr. Roehl and the Health Department of this city to report on the case of Ruth Luckett, 7532 Lawton Ave., blind in her left eye all her life, healed Jan 14th. Also to report on the case of Frank E. Davis, 3240 Gratiot Ave., deaf 30 years, healed. Also Edith Watt, 7406 Michigan Ave., cross-eyed for fifteen years, unable to go a short time without glasses without severe headaches, healed Jan 12th. Also the case of Madame Edith Lambert Hoffman, 385 Algonquin Ave., the concert soprano, whose physician

pronounced her perfectly healed. Also the case of Alma Swarthout, who has the statement of Dr. Hebard of Royal Oak that she now has an ear drum in her left ear. Also the case of Mrs. W. F. Jones, 2626 Marquette Ave., cross-eyed from childhood, now a woman of middle age. If they will promise to publish the reports I can give them a large number of cases to investigate. They publish some things, why not come out with the truth? I did not start this, why do they not finish what they have begun?

"I was challenged to grow hair on my own head. Back in the Old Testament times a man (Elisha) had a wholesale Divine healing meeting one day and healed a whole army of total blindness, and yet *he was bald!* The children irreverently called after that man, 'Go up, thou baldhead,' and she-bears came out of the wood and tare forty-two of the children, a curse upon their irreverence. I say to Major Roehl, 'Look out for the bears!' (Laughter) 'Touch not Mine anointed,' says the Lord, 'and do My prophets no harm.'

"Major Roehl's challenge was nonsensical, unreasonable and unscriptural, and the result of ignorance. The challenge I make is reasonable and Scriptural and he should report the cases on record. I am glad for the challenge, for it gives the people a chance to be instructed on what God Almighty says in His Word, and it is not very commendable in a man to be irreverent or to make fun of the anointing oil which is the type of the Holy Spirit, nor to make fun of an ordinance which God has commanded in

every modern church: 'Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.' James 5:14, 15.

"This was not spoken to the apostles, it was spoken at the close of the Apostolic age for the Presbyterians, the Methodists, the Baptists and the churches of Detroit.

"I confess my ignorance of the human anatomy and of medical therapeutics, and I believe there is a place for these men,—that many times we need a physician diagnostically and for mechanical things, such as setting broken bones, etc. I believe in them for hygienic reasons, to conserve the laws of health. I believe every citizen should stand by the Health Department and help keep disease out of the city, and I can listen to them in these matters, but when it comes to the Gospel, in that I can instruct them."

When, after six wonderful weeks in Detroit, the big wave swept over to the Twin Cities in Minnesota, Detroit, people followed to assist, in various ways, the good work there.

We give herewith extracts from the report written by Rev. J. D. Williams, local pastor of the C. and M. A., St. Paul, which report was written for and published by the Alliance Weekly.

"After five weeks of the most strenuous and extensive revival meetings that have ever been held

in the Twin Cities, in the opinion of many, the Bosworth Campaign closed on Sunday night, April 3rd, in the St. Paul Auditorium. An informal farewell service was held on Monday night in the Midway Gospel tabernacle, at which scores gave testimony to salvation and healing, after which the party took train for Chicago on the way to their next appointment in Toronto, Canada.

"The real spiritual results of such a campaign are very difficult to tabulate, but some intimation as to the extent of the work done might be gathered from the facts that *between ten and twelve thousand people were dealt with personally in the after meetings* for prayer and healing, as shown by the cards handed in. Also hundreds were prayed for, who were seeking salvation and the Baptism with the Holy Ghost, who did not hand in any cards.

"The features that characterized this campaign were unique and extraordinary in some of their aspects, altho the message was the old-time Gospel of the atoning blood, and the all sufficiency of Christ for every human need. Referring to the Atonement as covering physical healing, the evangelist said, 'This is no new Gospel but the Gospel that leaves it out is new.' Among these aspects of the campaign that impressed us as somewhat out of the ordinary were the following:—

"First. The wide scope of the message. The preaching was Scriptural and earnest and the truth presented covered the entire Fourfold Gospel, i. e., Christ as Saviour, Sanctifier, Healer and Coming

King. Special stress was laid upon the Atonement covering both spiritual and physical needs. Healing for the body was offered to all on the same basis as forgiveness, and this truth, which we have usually considered for advanced Christians, was placed 'on the lower shelf' and offered to everybody who was ready to accept and receive. Thus a large number entered into both salvation for the soul and healing for the body, practically at the same time. This we had not seen in other revival campaigns. Another marked feature was the plain teaching on the Baptism of the Holy Ghost.

"Emphasis was also laid on the importance of baptism with water, as an act of obedience, and one evening over fifty were baptized in water and later on, one hundred and twenty-three at one time, making a total of about one hundred and seventy-five that observed this ordinance during the campaign.

"Second. Careful instruction and thorough work with inquirers. The after-meetings were held largely on the platforms of the different auditoriums. Inquirers came forward with no urging and literally hours were spent in instructing them and praying for them, for salvation, sanctification and healing.

"Third. Preparation of hearts. The readiness to receive the Gospel message on the part of all that were personally approached was a marked feature of the revival. Rarely did the personal workers meet with rebuff, or even a refusal to accept the terms of the Gospel. In fact, the unsaved have really come and requested different workers to pray for them as

they wanted so much to be saved. After the last farewell, a man, well on in years, approached the evangelist and urged him to pray for his salvation just before they left for the train.

"Others showed the same eagerness to receive the Baptism of the Holy Ghost and to seek healing for their bodies.

"Fourth. Absence of emotionalism or sensation. The meetings were generally very quiet, with few expressions of any kind from the audience, Even the familiar 'Amen' was heard only occasionally. It was evident, however, that each message was taking deep root in hearts, and conviction of the most pungent sort was not lacking. The results gave evidence that the will was persuaded and prompt action and decision resulted. There was no attempt upon the part of the Evangelist to produce an effect. or to urge anyone to hasty decisions by emotional appeals. The total dependence upon the Holy Spirit for all results was gratifying. In short, 'They preached not themselves but Christ.'

"Fifth. House visitation results. A committee of prayer-teams was organized to visit the sick in homes, who were unable to attend the meetings, and a large number of definite cases of salvation and healing resulted from this important department of the work. Several autos were kept busy each afternoon, and a large field of service has been opened up in this direction that can be developed almost indefinitely, as we may be able to supply the workers.

"Sixth. Opening of surrounding towns to the Full Gospel. Many calls have come to the workers to visit near-by towns, and the Lord has gone before, in a marvelous way. Workers have been sent out to these places to pray for sick ones, and in some cases spontaneous meetings have sprung up. In one place over one hundred people responded to the call for salvation and the Baptism of the Holy Ghost through one day's services. In this direction the results yet to be reaped are very promising, and we are expecting our entire summer Convention campaign to be quickened into new life, through the influence of this Revival in the Twin Cities.

"Seventh. The enlargement of vision and arousing of faith in our own Pastors and Superintendents in the District. Our workers who assisted in these meetings testify that they are returning to their fields with renewed courage and enlarged faith for great things in their own Churches and Branches, especially in the ministry of healing.

"Eighth. The marvelous stir that has been created in many of the denominational churches, and the arousing of faithful pastors to their privileges and obligations in the way of ministering a full Gospel to their people. Many have fallen in line with the Spirit's moving, and have consequently realized great quickening of their churches. Members that have been healed and returned to their own churches have been encouraged to give public testimony of God's workings, and such churches have been greatly blessed. Others who may have drawn back, because

of prejudiced views or fear of the movement, have also lost a great opportunity of reaping a harvest of spiritual results. Several ministers have attended the meetings and have given testimony to their faith in the full Gospel, and expressed the most hearty co-operation with the work being done, and the message being proclaimed.

"To sum up, we thank God for sending these workers to our cities. Their cheerful and contented Christian lives have been a benediction to all, as well as their messages and testimonies. They live the Gospel. The evangelist testified that he had not seen one 'blue day' since he received the Holy Spirit fourteen years ago, and Bro. B. B. and his wife became endeared to all who met them. They sang 'Sweet Honey in the Rock' with great expression, as their lives manifested this sweetness. Brother F. F. stated that 'one can catch more flies with one spoonful of honey than with a barrel of vinegar,' and surely this sweetness did attract others. He also said the 'Christians are the salt of the earth, because they make others thirsty,' so the members of this party proved to be so seasoned in life and testimony that others were made thirsty to an extraordinary degree. Our prayers will follow them wherever God may lead them, and we trust that the revival spirit now prevailing in our midst may spread and enlarge until it sweeps over the world, and makes way for the coming back of the King."

The last Bosworth "Campaign" before this book goes to the printer is the big revival closing May 22, 1921, in Toronto, Ontario.

We quote in full from the *Toronto Globe*, Canada's National Daily, familiarly known as the "Scotchman's Bible" because of its exceptionally clean, reliable character as compared with the average newspaper. The articles submitted here are samples of the kind the *Globe* published almost daily during the entire "campaign" and the reporter seemed to thoroughly enjoy his work.

SECOND COMING IS CLOSE AT HAND

Says Rev. F. F. Bosworth

To the last seat of the topmost gallery, Massey Hall was packed last night to hear Rev. F. F. Bosworth, who is now commencing the fourth week of the revival and healing mission that he has been conducting in the city under the auspices of the Christian and Missionary Alliance. When the seating accommodation in the auditorium was exhausted the crowd overflowed to the platform, which was almost filled, too. As has been the rule on previous occasions, many remarkable testimonies of healing were given.

A plain man with a plain message of ruin in the fall, redemption in the blood of Christ, and regeneration by the Spirit, Evangelist Bosworth places little dependence on rhetorical effects to produce results, but believes in preaching the Word and leaving the Holy Spirit to drive home the truth to the hearts of his hearers.

That the sands of time for the present dispensation have almost run out, that this age is nearing its close and the second coming of Christ at hand, was the opinion expressed by Mr. Bosworth last night in a sermon on "The Signs of the Times and the Near Approach of the Second Coming of Christ."

It was to the Word and to the Testimony of the Scripture that the speaker appealed for authority for his doctrine. By far the greatest event in the world's history, he said, was just at the door. Throughout the ages God had revealed Himself in divers ways and manners to the world, but no revelation of Himself in the past was to be compared with the transcendent wonder of the event when Christ should appear the second time from Heaven, in power and great glory.

Four questions were answered by the evangelist from the Bible. These were: What place does God give to the doctrine of the second coming of Christ in His Word? What is meant by the second coming? What will happen when He comes? and When is He coming?

To the first of these questions the speaker averred that the subject was of supreme importance if its value and importance were to be judged by the frequency of its mention in Scripture. Prophets and holy men throughout the ages from the time of Enoch had foretold this glorious event, which was mentioned many times more in the Bible than any other doctrine. For the Gentile who was blind to the second coming of Christ to condemn the Jew for not

perceiving that Christ came the first time as the lowly Nazarene was foolish in the extreme, Mr. Bosworth said, as the second coming was mentioned eight times as much in the Bible as was the first advent.

Some of the signs on which the speaker based his belief that the second advent was near were the return of the Jews to Palestine, the predominance of false teaching and false Christs, and the great increase of knowledge.

TEARFUL SCORES GIVE TESTIMONY

Massey Hall Presents Moving Scene When Evangelist Bids Them Come

For a time at Massey Hall last night it looked as though, with a modern setting, the miracle of Pentecost would be repeated, when under the preaching of Rev. F. F. Bosworth over one hundred people sought salvation, while hundreds were seekers after a deeper spiritual life. It was a moving sight when the evangelist invited all who wished to take Christ as Saviour to come forward, and from the audience of almost three thousand people scores after scores came up to the platform, many with tears streaming from their eyes that bore mute testimony to the unseen struggle that had gone on to settle the question of eternal issues. To many the large numbers of conversions came as a surprise, as the evangelist was speaking on the subject of healing in the Scriptures. Hundreds also sought healing last night, and there were scores of testimonies of bodily healing having been experienced.

"We do not consider healing of the body nearly as important as the salvation of the soul," Mr. Bosworth stated in emphasizing the primary object of his mission. Of infinitely greater importance, the speaker said it was that the soul should be saved than that the body should be healed, though it was the great purpose of God to accomplish both for "whosoever will." Better, far better, was it that a man should go through life sick in body and broken in health as many would do, and that they should reach Heaven at last than that, being healed, their health and their body should be used only for the fulfillment of selfish desires and the defeat of the Divine purposes.

"I do not expect that all will be healed," the speaker said, "as many will not meet the conditions nor conform to the Divine plan." The one requisite for healing was faith in God and in His desire to heal, and that healing faith came by the hearing of the Word of God. When Jesus walked the earth He healed all that were sick, Mr. Bosworth said, and His purposes for humanity had not altered yet. The touch of faith to that seamless dress could still bring healing and health to the souls and bodies of men, as much today as ever it did when the Divine feet trod the shores of Galilee or the slopes of Olivet.

"Sickness, the speaker saw as the result of sin somewhere, and as part of the curse of the law, and it was this curse that Christ bore on the cross and the works of the devil that He came to destroy. If He healed all who were sick in the days of His flesh and His purpose had not changed, then it was His will to

heal today as soon as men and women would meet the conditions. The ordinance of healing, the speaker contended, was as binding on the Church of today as any other ordinance she performed. This was particularly the age of miracles, Mr. Bosworth thought, lying as it did between the first and second advents of Christ, and a day when He desired to do more than He ever did.

"The great stumblingblock that the speaker saw in the way of healing, to many, was the doubt that they had that it was the will of God to heal them. If the "if" in their faith could be got rid of, he thought, many more would experience healing of their diseases.

"Calvary is calling for the healing of your body," he said, "and every time the word Gospel is used in the Scriptures it means healing as much as it does salvation." The trouble with too many critics of Divine healing was that they sought to build their doctrine on their own failures. Taking, in many cases, a fanatical position, and finding that certain results did not follow, they repudiated the whole doctrine. The three rules that the evangelist gave to his hearers were: Be sure it is Scriptural, be sure God wants to heal you, and be sure you are right with God."

Rev. A. J. Benson of Houston, Texas, was present during the Pittsburgh, the Detroit, and almost to the close of the Twin Cities "Campaign," and the Toronto meetings found him again reporting for work.

He gave most acceptable assistance in instructing the seekers, anointing and praying for the sick with the result that scores for whom he prayed were converted and healed.

Mr. John J. Scruby of Dayton, Ohio, spent a week in Detroit for the purpose of investigating the meetings, and upon his return home published in the *Standard Bearer* his conclusions, which contained these statements.

"The Moody-like Bosworth plan seems to me to be the most scriptural, therefore infinitely the best. As Moody's plan has always been my ideal of such meetings, naturally I enjoyed these services. Quiet, earnest, attentive, these groups (of seekers) listened to the brief, pointed, forcible expositions of appropriate Scriptures, as I had seen similar groups listening to that prince of evangelists in the yester-years, and with similar results. Not a lot of pleading with God to save, but an intelligent acceptance of His offer of salvation on His very reasonable terms. Not a looking to the emotions, but a dependence upon the promises. Such converts are likely to 'make good.'"

No religious service has ever been attended by a more thoroughly cosmopolitan crowd. And everybody is welcome. Sickness and sorrow form a strong bond of "human interest" and bring all sorts of people together. Roman Catholics, who are more ready to believe in supernatural power than is the average Protestant, seem as happy to be present as any others,

and "happy" is the correct adjective too. The regular denominations of Protestants and irregular kinds, such as Christian Science, New Thought, Unity, Mysticism, Vedantism, Bahaism, Theosophy, humans of all or no creeds are represented more or less in these meetings.

The preaching and practicing of bodily healing was Jesus' blessed example for the winning of the multitudes. It was also the Apostolic purpose and practice. Scan the Gospels—all four records—then the book of Acts, for proof of these statements. Note particularly Acts 5:12-16, also Acts 8:5-8 and Acts 9:32-35 and "be not faithless but believing." And the preaching of physical healing is certainly proving (to quote the late Gen. William Booth) "a legitimate baiting of the hook to catch men." It is unquestionably "legitimate" as it is undeniably Scriptural, and the Great Fisher of men is most marvellously landing a "big haul" in every place where this great gospel for spirit, soul and body is being faithfully proclaimed.

Few unregenerated men or women, if asked the question, "Have you a soul?" would answer as did a little girl who was thus interrogated, "Myself is my soul; I have a body." Probably with the great mass of unbelievers the soul is a vague something they are supposed to possess, but they seem incapable of responding to appeals or inquiries concerning their soul welfare. But the vast majority is sufficiently conscious, physically, and keenly alert to suggestions of assured benefits for the body.

There were never two brothers who worked together more lovingly, more harmoniously, than the Bosworth Brothers, both with voices and instruments, and in all the arrangements, with such perfect adjustment and sympathy. Mr. Burton B., the "big baby brother" of the Evangelist, has a happy way of conducting his chorus choir and the local orchestra, which endears him to all. God has also wonderfully responded to his prayers for the sick and mightily healed many for whom he has prayed. His wife, who is sometimes with "the party," is also a faithful, cheery, effective helper with the singing and in praying for the sick. Verily the love of God is shed abroad in the hearts of all the workers, and permeates the entire audience at the Bosworth meetings.

To God alone be all glory and praise!

The writer particularly observed, as yet another remarkable feature of the Twin Cities Revival especially, and also in the other cities, the large number of elderly people, white-haired men and women, who came mid the great company of those seeking assurance of their personal salvation.

Evangelists, thru past years, have had a way of saying that very few people beyond middle age have ever been known to accept Christ. No doubt this is generally true, but at the Bosworth meetings, where the Holy Spirit seems to have unusual freedom, He has wooed many of these "old timers" and won their hearts to Christ.

It would seem as tho God were garnering in all the sheaves possible, preparatory to the calling away of the Church to be with her Lord in glory. For surely it cannot be long before we shall hear, as did John, the call "Come up hither." Then the quick donning of our Homeworld attire, (1 Cor. 15: 52,53) and we shall just naturally gravitate to our own sphere. Yea, we shall be caught up by His Magnetic Presence to be with Him and like Him forever.

Oh hasten, Happy Day!

CHAPTER XII

Countless Other Lives Singing

Many people have remarked upon the particularly noticeable fact of the holy joy which pervades the atmosphere, indeed we might say, which is the atmosphere of the Bosworth meetings. An exuberant gladness is in the air. The men and women assembled there, seem, actually, to have heard "good news." And even the sick wear on their pain-furrowed faces a new expression of hope that stirs all one's sympathies, and strengthens all one's faith in the compassionate Christ, the One above all others, Who well deserves the name of Friend.

If you know Him, tho ever so slightly, as you look about upon the lame and the blind and the deaf and the sick of divers diseases, some of them brought in on "stretchers," some carried in the arms of relatives or friends, and you become keenly conscious of their deep sorrows and sufferings, you know He cannot say them "Nay," if they really touch but the hem of His garment.

Then afterward, when you hear them praise Him with full hearts and glad voices because He has healed them and, what is far better still, has saved their souls and given them His Holy Spirit to live in them lives of victory and of service; when you look

in their love-lighted faces and see how happy they are and you learn of the changed-for-the-better conditions in some of the homes, then, if you are honest, you cannot but believe that Jesus is just the same today, ready to work in the same sweet way, wherever He can find the clear, free channel thru which to send His grace and power.

We submit here a few of the numerous testimonies which have been verified in the cities where the meetings have been held. Among the first at the first series of meetings was Mrs. Alice Baker, 1005 Forrest Ave., *Lima*, Ohio.

"Mrs. Baker's case is too wonderful to give an adequate description. She was afflicted for over three years with cancer of the face. So bad had it become that she kept her face covered with cloths for two whole years. Trips were made to specialists in New York and New Jersey. Let her tell her own story. She said:

"I heard that they were healing people at the Memorial Hall, so I went, as I had a cancer. I knelt down, and they told me I was to be saved, so God saved me, and after they prayed for me it seemed a rubber cap was drawn over my face, and it gradually slipped off, and I knew I was healed. I told a lady to remove the bandages and God blessed my soul, so I could not help shouting, and I shouted many times. It is so good to be without pain.

“ ‘God healed my broken foot, too. My two daughters and I had gone to New York, New Jersey and to many physicians, but they could not heal me. I used up nearly all my daughters could make. They worked in the daytime and sat up nights to keep hot applications on my face. My upper lip was eaten until you could see my teeth, and it pained so I could not see my hands before me when I took the ether off. I spent in one year \$500 for anaesthetics. *Oh the pain was so great, but I have not had any pain since that night I was healed.* My house is so different; it is not the same home. Everything is so changed. Why, I can make 50c go as far as \$5.00 used to go. I am not working now. I stay home and keep house and my daughters work and support me. They get their rest now. *Oh, I am so happy all the time.* I went down the street shouting. Passed the gas plant shouting and about a dozen men asked me what was the matter. I told them I was healed of a cancer, and one man said, “God can’t heal a cancer,” but I told him He did mine, and another man must have had religion, for he shouted. The next morning after I was healed I went to the hotel where I worked and showed the lady that I was without the bandages and that the Lord had given me a new lip that night, and she was shocked. I usually went to work at 7, but did not get to work that morning until 10 o’clock, but I got my work done. Oh, it is easy to work now. That night I was healed the Lord told me to go under the water. I did not know about baptism then. I was baptized by Brother Bosworth.

" 'One day I was shocked when I noticed that I was using my crippled thumb. I had had it broken and had not used it for years. Now I use it all the time.

" 'Many have come from other towns to see me; one day five automobiles stood out in front while the people came in to see me and hear about my healing. I am glad to tell them. My doctor came to see for himself, and all he said was it was wonderful.'

"Mrs. Baker requests that anyone interested in bodily healing or in knowing what the Lord can do, write or call to see her personally."

"Mrs. Hutchinson of Lima had been afflicted four years. Five doctors pronounced her case as hopeless. A Christian doctor said that she couldn't recover, quoting her promises out of God's Word, advising her to be ready to meet her Redeemer at any minute. Her relatives had her funeral apparel prepared, expecting death. Doctors stated that she had hardening of the arteries, a weak heart, and Bright's disease, and had a blood pressure of 240. She was constantly using heart stimulants. Both of her legs were swollen far beyond the natural and were cold below the knees, and were practically useless. She could not get about without the use of a cane, and could only scuffle along the floor scraping the rugs and carpets. She could hit the afflicted limbs with her cane and not feel it. Never would a pin or needle prick have any effect. Out from the limbs would run a watery liquid at times. So swollen were

her feet that she had to wear a size 11 men's shoe. Mrs. Hutchinson weighs over 250 pounds, so the reader can readily imagine her suffering. One night she was brought to the meeting held by Evangelist F. F. Bosworth; she had to sit in a chair four times before she got into the place of meeting. She told the evangelist she felt like one awaiting the summons of God, and had little if any hope for her recovery. She was prayed with and anointed for her afflictions and was taken home without any change in her condition. She got up as usual the next morning, using her cane as heretofore. While sitting in her chair meditating, she thought of the man at the Beautiful Gate and silently said, 'Lord, I believe.' Her son noticed that when she got half-way to the kitchen she was carrying her cane, although she was unconscious of the fact. While she was preparing herself for breakfast, the Lord witnessed to her heart and she came out of the room shouting and jumping. Her son said that instead of walking she was taking short jumps clearing the floor a foot and a half or two feet at a time. In her joy she left the cane hanging over the kitchen sink. She was even out on the front porch praising God for the benefit of her neighbors. That same day a new pair of shoes was purchased for her, because the swelling had gone down so rapidly. The new pair of shoes stands out in bold contrast to the other pair she was accustomed to wearing—an immediate change from a size 11 man's shoe to a size 8 woman's shoe. She has been wearing

these shoes ever since. Her feet are now normal and perfectly warm, with blood circulating through them again.

"Mrs. Hutchinson is keeping her cane as a souvenir. The Lord has done great things for her, whereof she is glad, and she wishes her testimony to go out to others."

"The case of Mrs. S. A. Wright, 1214 Allegheny avenue, North Side, *Pittsburgh*, is beyond belief, yet she is out of bed and toiling incessantly from early in the morning until midnight every night since her miraculous healing which occurred among the first in the beginning of the campaign. She says:

" 'Nine years ago I was taken sick with a serious kidney disease. The physicians at last advised me to have an operation. I was taken to the Passavant Hospital, Pittsburgh, for this purpose. The kidney was discovered to have grown to the pelvis. It was removed and anchored. Before leaving the hospital the urine revealed that an unchanged condition existed of pus and blood, but I returned home and continued to suffer for two months as previously. I was therefore taken back to the hospital to have the kidney and uterus removed. After removing the kidney there was found within it a malignant, cancerous growth. The other kidney was found to be diseased, also, and physicians endeavored to relieve me of my sufferings by irrigating the bladder, but the pus and blood obstructed their instruments. Finally

this kidney sloughed off entirely, and thus all natural secretions ceased. From that time my sufferings cannot be told. My tongue swelled until it filled my mouth. I could neither speak nor close my teeth to eat. This continued for days, uric convulsions set in, recurring at intervals of two or three times a day, causing vomiting and excruciating suffering. During these eight years, by the advice of my physician, morphine was administered to me to relieve as much as possible the acute sufferings. This required sixty grains a week. I always gave God the glory for keeping me alive, as it was certainly His power that performed that miracle. Paul Rader, having been in Pittsburgh during the earlier part of my experience and knowing my condition, was subsequently visiting Niagara Falls, and while gazing on the sight exclaimed, "I have seen two of the wonders of the world." "What are they?" "Niagara Falls and Mrs. S. A. Wright of Pittsburgh." At last the day of my deliverance dawned. The revival at the Gospel Tabernacle, of which I am a member, began October 17, 1920. I succeeded on Saturday evening, October 30, in reaching the meeting. I presented myself humbly at the place of prayer and was anointed and prayed with by my pastor, Rev. E. D. Whiteside, and Evangelist F. F. Bosworth, according to James 5:14, 15. The Lord wonderfully met me. From that hour vomiting was overcome, convulsions ceased, the need for morphine no longer existed and its power as a habit was broken by the Lord. He wonderfully kept me from Saturday evening until noon on

Tuesday, November 2, at which time I became normal and have been so ever since. To God, through our Lord Jesus Christ, I ascribe all the glory.

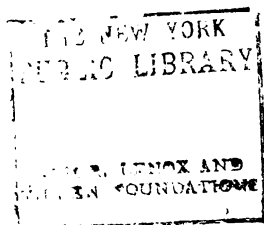
" 'I have been in service assisting in these revival meetings twice a day and oftener, and God has enabled me to do this unweariedly for six weeks. The baptism of the Holy Ghost, which He gave me accompanying my healing, is more to me than the fact of healing and restoration of physical vigor.' "

Mrs. Kentner, a Roman Catholic lady of 1021 22nd St., *Detroit*, Michigan, writes:

"I have suffered for twelve years with internal troubles having had five operations since 1912, but have had no relief.' The doctors have been waiting for me to become strong enough for another operation, when they were going to take away what organs remained, and guaranteed no relief even then. I also had rheumatism, which had at last reached the muscles of my heart, and the doctor said I was not safe at any time alone. I also had varicose veins. To complete my list of ailments, I had just had a serious time with neuritis, which had afflicted me by spells through all the twelve years of the other sufferings. For days I was out of my mind and the doctors called it temporary insanity. I was told that some day I would be in an insane asylum. But what troubled me more than all this was that my baby girl was suffering. She was five years old and had had infantile paralysis since she was six months of



Mr. and Mrs. Burton Bell Bosworth



age. She could walk only by dragging one foot. She also had badly swollen and inflamed tonsils and adenoids. I heard of the Bosworth meetings and having no faith, as I had never been told that Protestants had that power with God, yet, for my baby's sake, I went, taking her to the morning meeting, January 17, 1921, to investigate. When two of the workers came to me and asked about my spiritual condition, I felt that I needed prayer for my lack of faith and for my spiritual needs, generally. We knelt, and the sister and brother prayed in the Name of Jesus, that I might have a clean heart. God heard and answered the prayer. I made no mention of my physical condition, thinking only of my poor baby's need. But I was so sick all the while I was there I could hardly wait until I got home. They anointed and prayed for the baby with no immediate results. When I was again at home I noticed I did not have the headache I had suffered for four years every time I had had my hair up for an hour, then I found myself using my arm and hand with perfect ease, without any pain. That was odd, for they had been almost useless when I left home. When I found that for some reason I had no pain, I began investigating my previous symptoms and found that the knotted veins which had stood out an inch on my limbs had become normal; a rupture, which the doctors expected to remove at the next operation, was gone, and some torn ligaments which had caused much suffering for four years had been healed. Today I am a well woman; a new one, I might say, for God created

almost a whole new body for me. I have not had one pain since, I praise His Holy Name. The result of the wonderful work He has completed in me is full consecration of myself to Him, forever. My husband has also given himself to God. Our baby can walk now without dragging her foot, and the tonsils and adenoids are healed without the use of the knife.

"I want to be of use to God in any way He sees fit to use me. We thank God and the Lord Jesus Christ who made it all possible. For all who would believe and be made whole, His promises are fulfilled and free to those who will come and receive.

"Praise His blessed Name Who is the same, yesterday, today, and forever."

This testimony was verified, two months later, by Mr. Cramer, the local Pastor of the C. & M. A.

From Mrs H. E. Varney, 696 Conway St., St. Paul, Minn. we give the following:

"All my life, like many women in every walk of life I had had uterine trouble. Some time ago I had an operation performed to relieve me, and the doctor also removed my appendix. Later, a tumor developed where the appendix had been. Neither the doctor nor I knew it was a tumor, however, as the doctor said it was the uterus pulling the bladder out of position. So he operated again removing the uterus. Then I suffered more than ever, as so much blood went to my head, causing constant, severe

headaches till I thought I would lose my mind. And all the time it had been the tumor causing the pressure and it had not been necessary to remove the other organ at all.

"So there I was in line for another operation to remove the tumor, and then no relief for my brain and headaches. But thank God for the young lady and the Labor Tribune that helped me to find Jesus and a way out of my sickness and trouble. I went to the Bosworth Brothers' meeting the first Sunday they were here and heard the true Gospel of Jesus Christ. I had always been a Church member, was brought up a Lutheran, but never really understood the way of salvation. So I came the next day and asked Christ to forgive me and 'take me as I am,' and not long after, He healed me and filled me with His Spirit. On that same night, the growth in my nose disappeared, and in three days I had lost sixteen pounds from my body, which had been so swollen all over as to have a dropsical appearance. I also passed gall stones, thus being rid of another cause of suffering. My headaches all left me and I had no pain in my body. I went to morning and evening meetings every day so long as the Bosworths were here (five weeks) trying to help all I could in the work. Before this I could not do my work at home. Now I can find time to work for Jesus and help others, besides doing my work at home.

"Christ also healed my boy of a broken ear-drum and weak eyes and strengthened his mind. He is now doing wonderfully in school. Oh that we had

more men and women who would give their lives to Christ and work for Him like the Bosworths and the Williams! May God give Brother Bosworth strength and courage to go on with this wonderful gospel of Jesus Christ.

"I had thought there was nothing to inspire hope, nothing to live for. But now I have found the light and the hope of His coming again. And oh, how I long to meet Him face to face! 'Blessed assurance, Jesus is mine!'"

It was gratifying to hear Mr. Varney, the husband of this lady, testify in the meetings, to the changed condition in his home, that whereas his wife had never previously been free from pain nor from its accompanying complaints more or less, now he would find her singing about the house when he came home, and it was beautiful to see both husband and wife in the baptismal waters and to hear again their combined testimonies, as they were about to obey God in this sacred ordinance.

As request is urgent for this book to be published in time for at least the closing week of the Chicago summer campaign, there has not been time nor opportunity to secure from Pastor Roffe of the C. and M. A., Toronto, the *verified* testimonies of healings which were a part of the results of the great meetings in that city, during the month of May, 1921.

We are well aware of the fact that such religious gatherings as these, in any city, attract a large number of excitable, temperamental people, who easily become enthusiastic in their support of the ideas and doctrines of the speaker and who, therefore, thru their readiness to be a demonstration of the truth proclaimed sometimes make claims of healing which do not afterward stand a fair test.

Some there are also who find in such meetings their one grand opportunity for notoriety—an experience of the limelight—tho their desire for this may be only a subconscious desire. So subtle is perverted human nature! And so ignorant of their own innate characters are some of the poor sinners who are attracted to Jesus, the Christ.

These observations do not weaken the marvelous fact, however, that many men and women of strictest integrity and reliability have been wonderfully healed of painful diseases and distressing deformities. The positively true testimonies, therefore, those which will bear thorough investigation are the only incidents we wish to record in this book. If any others are here narrated it is not because we have not endeavored to substantiate each and all of them to the best of our knowledge and ability.

The writer having had a certain, bonafide experience of healing in 1918 does not find it difficult to believe any of these miraculous reports, knowing of a surety it still is true of the Lord Jesus that

"He toucheth the sightless eyes !
Before Him the demons flee !
To the dead He sayeth, 'Arise !'
To the living, 'Follow me !'

And His voice still soundeth on
From the centuries that are gone !"

We only do not intend to make any mistaken assertions which would tend to injure the cause we are aiming to help.

Because in Detroit, and elsewhere, there are those who have associated "so-called Divine Healing" with the "hallucinations and emotional paroxysms of the illiterate and psychopath," altho we are sure that the witnesses already introduced are people of average intelligence and schooling, we are adding one more full testimony, this time from Miss Rosalie W. Ullman, University of Michigan, '08, Literary, Instructor of English and Public Speaking, River Rouge High School.

"1055 Clark Ave., Detroit, Michigan,

"March 1, 1921.

"In order that some despairing soul may look to Jesus and find that He is 'the same yesterday, today and forever,' I take great pleasure in availing myself of this opportunity of testifying to the healing power of Jesus Christ, made effectual to us through His atoning blood on Calvary.

"About six years ago Jesus healed me instantaneously of ulcers of the stomach after nine physicians (three of them specialists) had failed to give me even temporary relief. On the twenty-fifth of next April it will be two years since, through the ministry of Rev. E. D. Whiteside of Pittsburgh, Pa., I accepted Jesus as my Healer for life. Since that time I have been perfectly healed of seven years' duration of constipation, as well as of an enlarged liver. As I saw that it was my 'blood bought' right to be 'every whit whole,' but as I was still afflicted with hemorrhoids and catarrh of the head, I was anointed and prayed for according to James 5:14, 15, at the Bosworth evangelistic meetings in Detroit. I waited four weeks for the full manifestation of my healing and, in fact, became somewhat impatient, but as I knew that the fault did not lie with God, but with me, I asked God to search my heart. Consequently, He revealed to me several points along which I was not completely surrendered to Him, but just as soon as I had yielded unconditionally, Jesus performed a veritable operation on me—entirely exterminating the hemorrhoids and completely dispelling the catarrh in my head—for all of which I praise His precious Name.

"Though unbelievers and higher critics blindly scoff at the idea of Divine healing—associating it with hallucinations and emotional paroxysms of the illiterate and psychopath—yet I know that Jesus can heal and will do 'exceeding abundantly' above all we ask or think' if we are fully surrendered to Him and trust Him implicitly. To be sure, I can sympathize

to the fullest capacity with the honest doubter, because for four years I waded through the fog of infidelity, until Jesus saved me and brought me out into the light of a clear faith in Him.

"However, there is nothing that makes Jesus more real to one than to know Him as one's Healer. Neither does one need to be a neuropath nor a psychopath to know Him as such, although Jesus can deal with those cases, too. All one needs to believe in is 'sanguino-therapy' (if I may coin a word from the Latin and Greek)—that is, the application of the blood cure.

"I do not think my educational training and accomplishments would warrant my classifying myself with the psychopathic victims (although I would not object to that terminology for Christ's sake)—for I am a graduate of the University of Michigan, from which institution I have an A.B. degree, a special diploma in German and a teacher's license. Furthermore, I have completed about one-half time on the A.M. degree at Chicago University.

"Again, if I acknowledge that I am a psychopathic victim, I am then casting reflection upon the Superintendent and the Board of Education who have hired me as instructor of English and public speaking in the River Rouge High School. Furthermore, prior to the World War, I was head of the German Department in the High School at Vincennes, Ind. In the spring of 1917 I was appointed member of the committee to revise the course of study for the German departments of the high schools of the state of Indiana. In the fall of the same year I gave an

address before the Indiana State Modern Language Association at Indianapolis, as a result of which I was requested to assist in revising the state-adopted text book.

"Should any one be skeptical concerning my identity I urgently solicit your investigation of my credentials. On the other hand, if anyone thinks my testimony of God's healing savors of the mythological, I will gladly refer him to reputable physicians who can substantiate my statements."

In addition to the above recorded testimonies, the special attention of the reader is called to the following:

Mrs. Clara Rupert, 715 E. Vine Street, Lima, Ohio, had been *blind* in her right eye for twelve years. Whooping cough had ruptured a muscle and caused black spots on the back of the eye. There was no feeling in the eye ball. At the meeting one night the eye was perfectly healed, clear vision being given instantly.

Miss Elizabeth Guest, 212 Elizabeth Street, Avalon, Pa., suffering from a malignant exophthalmic goitre which had an inward development, had sought help thru change of climate, from sanitariums, hospitals, specialists and Christian Science, but grew steadily worse, and at times lost consciousness because of intense pressure and pain. Was haunted continually by fear of sudden death. Had to give up

professional duties as Editor of Women's Department of the News Record. Went to the meeting at Gospel Tabernacle, Pittsburgh, was prayed with and anointed for healing. The Lord healed her and filled her with His presence. The goitre was wholly removed.

Miss Genevieve Harris, 209 S. Neville St., E. Pittsburgh, Pa., when a girl of fourteen, fell on the ice, injuring her hip, which ceased to grow and caused her much pain. It was four inches smaller than the other hip, when on Saturday afternoon, December 4, 1920, she attended the meeting in Pittsburgh. As she knelt asking God for Christ's sake *to save her soul*, a burning sensation started in the hip bone, and the flesh seemed to rise. When she walked, there was a new movement, and upon examination she found the previously diseased hip entirely in proportion with the other one and wholly free from pain. She is happy and is urging her friends and acquaintances to accept Christ.

Miss Edith Watt, 7406 Michigan Avenue, Detroit, was cross-eyed for fifteen years. Had worn glasses for eleven years, having had terrific headaches if she tried to go without them. She was anointed and prayed for in the Detroit meetings and her eyes were instantly healed and straightened. She is no longer cross-eyed and no longer wears glasses.

Miss Alma Swarthout, R. R. 4, Box 62, Birmingham, Michigan, had had ear trouble from infancy.

When seventeen years of age the left ear was operated upon and found to be so diseased that finally the entire inner ear was removed, leaving a cavity as large as a walnut. At the Detroit meeting Friday, January 14, to use the language of her parents who add to hers their testimony of her healing, "the organs which had been removed were perfectly recreated and restored, and she can now hear to the glory of God."

Miss Genevieve Beatty, daughter of Rev. C. C. Beatty, Superintendent of the Bethel Mission for men, Duluth, Minn., was struck on the head with a hard baseball at a S. S. picnic in Chicago a number of years ago. After two weeks of suffering in a hospital, a minor mastoid operation was performed. This gave no relief and an Xray examination revealed an abscess on the brain. This was removed and the mastoid bones scraped. Dr. Wilson, Head Specialist of Wesley Hospital, later performed a radical mastoid operation, removing every natural possibility of hearing thru this ear. Soon after the Bosworth meetings began in St. Paul, Miss Beatty, accompanied by her parents, went from Duluth and attended the St. Paul meetings for more than a week. Then she went up to be anointed and prayed for. Instantly her hearing was restored and she praises God that now she can hear with both ears. Her father added his grateful testimony at one of the evening meetings.

While many *men* have been healed and have given verbal testimony to the fact, in all the meetings, they have not so generally responded to the request for

written testimonies. Therefore the verified testimonies recorded in this book are those of women.

The fact that thousands of sick people have been healed is not to say that they will never get sick again. Some of them may even die soon after having been healed. We believe however, that while men and women are purposing to live, in thought and word and deed, according to the will of God, they will assuredly be well in body. 3 John 2.

But the majority of us find ourselves at times running ahead of the Holy Spirit our Guide, or else following Him "limpingly and afar off."

To violate God's natural laws for the body is to displease Him. And sometimes people who have been healed are foolishly or carelessly reckless in this respect. Sometimes ignorance is to blame, but we need not be ignorant if we follow the guidance of the Holy Spirit, Who will lead us into all truth. Oh, to just walk softly with Him thru the days till Jesus calls us! So simple! So sweet! So truly the answer to every question! "The joy of the Lord," which will never become exhausted, will thus continue to be our "strength" and keep us strong and joyful in Him. How we should praise Him for this!

Not only are the people happy who have accepted Christ as Saviour and Healer during the meetings, along with the Christians who have received the baptism of the Holy Spirit for service, but ministers and other seasoned, mature Christians have been refreshed and rejoiced, with joy unspeakable. A splendid letter was received by Evangelist Bosworth, while

in Toronto, from Rev. Joseph W. Hogue of Minneapolis, a Presbyterian Minister, Bible Teacher, and Scotch-Irish Evangelist, who has been called one of America's golden-tongued orators. Dr. Hogue has had more years experience and training in the service of Christ than the man to whom his letter is addressed and is a brilliantly educated man, yet he writes Mr. Bosworth:-

"Through your earnest ministry God has given me a fresh vision of the completeness and fullness of the plan of redemption. However, my greatest benefit was that I saw the need of a *positive faith*.

"I saw how simply and yet how confidently you took God at His word. I really feel as if I had renewed my youth. I shall ever praise God for what your ministry has been to me in giving me a larger vision and confirming my faith in the whole truth of God for this present age and particularly for these last days. I shall continue to pray for you and desire a deep interest in your intercessions. Give my love to your brother. May God bless and sustain you both and use you mightily in being as great a blessing to others as you have been to me.

"Yours until the day dawns and the shadows flee away."

Rev. J. G. Inkster, Pastor of the famous old Knox Presbyterian Church of Toronto, was called upon by Mr. Smith, Chairman of the meeting, to make a brief address one evening. He said:-

"Mr Smith, I am just plain Mr. Inkster. I am not a Doctor, and as Dr. Torrey used to say, 'I am thankful that my theology needs no doctoring.'

"Now then, I wanted to say a word, not in any controversial spirit at all, but just because I have been here as often as I could be here, and I am sorry I cannot be here every night but I want to be here, and I have been here three nights and have heard Mr. Bosworth speak and his brother lead the singing, and it rejoices my heart, and I am thankful to say I can endorse every word he says. I believe that, and not only do I believe, but I know that God is able to save to the uttermost. There is none so low that He cannot reach down and lift him up. I have seen it and I know my God. I know He can heal all manner of diseases. I have seen it and experienced it, and have had testimonies of the most wonderful kind, more wonderful than anything I have heard Brother Bosworth speak of tonight, but I just want to say that it rejoices my heart to see men and women here who are interested in this great, vital truth, who want to be saved, their bodies healed and their lives filled with the Holy Spirit. It rejoices my heart to see work like that going on, and I am willing to lend my little influence to that end. I hope that the influence of these meetings will extend far beyond this building and shake Toronto, because, though it is today called 'Toronto the Good,' my conviction is that there are many sinners and respectable looking sinners, who need to be saved, yes, and many of them with their names on our church rolls. Thank God there are

faithful and loyal Christians in our churches, but I tell you our churches need an awakening these days, and I am convinced that nothing can do it but a conviction of sin.

"I believe that this Book is inspired from cover to cover, and I can say, 'Thus saith the Lord.' I am declaring the unspeakable riches of God from Genesis to Revelation, and that did not come to me by learning. I was on the straight way to Unitarianism, and it was not the wit or wisdom of men or mind that saved me from that, but it was a revelation of God, and it will come to every man who is willing to believe that this is God's will, and that He is willing to save to the uttermost and heal from all manner of diseases."

During another sermon preached in another place, Mr. Inkster said:

"Dont you scoff at those meetings at Massey Hall. Don't laugh at the work these men are doing. I know that God can cure all manner of diseases, and I am going to try and lay hold on the power by faith. A doctor told me four years ago, when I was lying in the hospital, that I would always walk with a limp, but today I can dance the Highland Fling. God made me whole."

The following statement is valuable as coming from P. S. Campbell, Professor of Greek in McMaster University, Toronto.

"All who had the privilege of attending the services conducted by the Bosworth Brothers will heartily endorse the statements I am about to make regarding the utterances of the Spirit-filled evangelist, Rev. F. F. Bosworth.

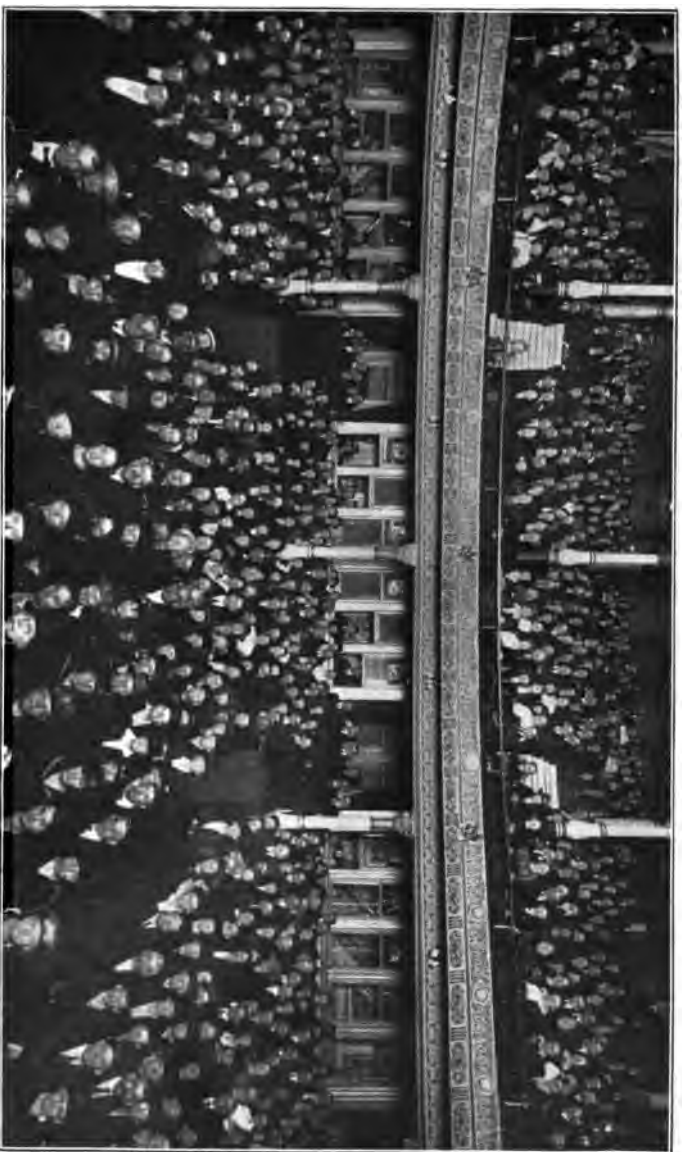
"His addresses are thoroughly Biblical. He believes in the Word of God, and his arguments are amply supported by quotations from the sacred Scriptures. His language is absolutely free from sensationalism, and is the acme of simplicity.

"And what is clear to himself, he never fails to make clear to his audience. His sermons show that he possesses in a marked degree the teaching gift. Hence his hearers never fail to be instructed by his presentation of the truth.

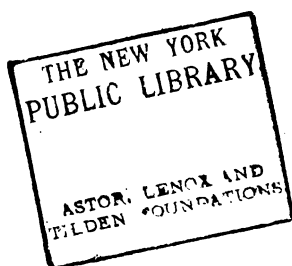
"Pungent conviction attends his preaching. Does he speak on healing for the body? At the close of one address more than one hundred men and women readily stood up and came forward to express their intense desire *for pardon and salvation*.

"His aim in preaching is to bring conviction and salvation to the lost. No preacher could be clearer and sounder in his treatment of the subject of the new birth. The miracle of the new birth is to him the supreme miracle.

"His teaching on the Baptism of the Holy Spirit is most emphatic. He declares that no regenerated man is qualified for service unless he is filled with the Holy Spirit. Is Philip used in the salvation of souls in Samaria? The apostles in Jerusalem hearing of this gracious revival depute two of their number,



One of the Great Bosworth Meetings, Pittsburgh, Pa., 1920



Peter and John, to teach and instruct these Samaritan converts, who, after prayer and laying on of hands, receive the Holy Spirit. The evangelist holds that the command 'Be filled with the Spirit,' is as much a command of God as 'repent,' 'believe,' or any other command, and that no believer is fulfilling God's purpose unless he is anointed with the Holy Ghost and with power.

"His emphasis on Divine healing is equally strong. He takes the ground that the text 'Himself took our infirmities and bare our sicknesses,' undoubtedly proves that healing is in the Atonement.

"His arguments from Scripture are so convincing that at the close of each address hundreds eagerly come forward for Divine healing.

"Toronto audiences, it will be admitted, never listened to more helpful and powerful sermons.

"This is what one would expect. The hearer feels that the evangelist is himself the incarnation of his utterances. His messages are, therefore, 'with power of the Spirit', and with Paul he can say, 'For our gospel came unto you not in word only, but also in power, and in the Holy Ghost, and in much assurance.'

"The living God, the Answerer of Prayer, has set His seal to the ministry of the Bosworth Brothers. Great and gracious have been the results. Many have passed from darkness to light. To hundreds, afflicted with divers maladies, healing virtue has gone from the Great Physician Himself, and hundreds, too, have entered upon the Spirit-filled life.

"The people of this city and its vicinity will never cease to thank God for sending to them these dear brothers, and they will continue to pray that these mighty men of God may long be spared to continue their blessed ministry."

Other ministers and consecrated laymen have gone out from the Bosworth meetings to conduct similar services, and God is working in mighty power thru them.

Evangelist P. C. Nelson, formerly of Detroit, is being used marvelously in this great service, in Kansas, Minnesota, and other places.

In practically every city where these meetings have been held, there has been some prominent professing Christian who has started a controversy. In some instances, at least, the controversialists have been true men of God who will sooner or later fall into line, without doubt.

They have been answered, lovingly and conclusively from a scriptural standpoint, and have no ground to stand on, for Evangelist Bosworth is ready always to yield any point now held by him, whenever it can be proven unscriptural, as he desires to be absolutely true to God and His Word.

And now, that all who desire may learn, or be reminded of, the magic key which unlocks the door of such phenomenal blessings to multitudes of lives, we close this chapter with Rev. Bosworth's sermon:-
"How to have a revival."

"Jesus taught 'that men ought always to pray, and not to faint.' Luke 18:1. Two things remember: First, 'Always to pray,' and Second, 'Not to faint,' or, as Weymouth translates it, 'Never lose heart.' This means that Christians should never be without a definite petition before the throne of God, with their minds fully made up to get the answer. The chief ingredient in real prayer is the *purpose* to get the answer. Jesus said, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' Matt. 18:19. The main thing that we are to agree on, is that we will not stop praying until we *know* we have the answer. The mere asking without importunity, without a purpose to get the answer, is not what the Bible means by prayer. Some people do not believe God will answer prayer at all; others think He will do so once in a great while, but let me say, friends, He *always* answers real prayer, for Jesus said, 'Everyone that asketh receiveth.' Matt. 7:8.

"When men and women are yielded to God so that they can pray acceptably, they always receive the answer unless they 'faint' or 'lose heart.' There is only one thing that hinders anyone from praying acceptably to God, and that is his own stubborn will; so I repeat, everyone who *really* asks receives. There are comparatively few in our day who have learned to 'pray through'. Nearly everyone goes through a daily routine of prayer, but there is just one here and there who asks with his mind made up to prevail with God for the answer, and it is not real prayer until he

is thus determined. We are to 'ask in faith, nothing wavering.' James 1:6.

"If it is right to pray for a revival, then it is wrong to stop praying until we know we are heard. If we undertake to pray for a thing, then we ought either to follow it up until we get the answer or withdraw the petition. There are thousands of God's children who have had their sins forgiven, their hearts purified through the blood of Christ, and who would not do wrong for anything, but out of this multitude there is only one here and there that is definitely by prayer undertaking any project for God and the salvation of souls. They hope for it; they want it; they go through the form of asking for it in family prayer, but do not stir themselves up to take hold of God, Isa. 64:7, and see the thing brought to pass. Elijah did, Jacob did, Daniel did, the one hundred and twenty did, some today do, and we *all* should. Among the one hundred and twenty there wasn't even one that was not of 'one accord' in importunity. Without exception they prayed until they were perfectly adjusted and in tune with God, and when that is done the devil has to take a back seat. When God's people unite in prayer with perfect hearts it matters not how strongly the devil may entrench himself, his strongholds can be pulled down. We are living in a day when to us the manifestations of God's power seem wonderful, but the revivals and the power of God we see are small compared to what God wants them to be.

"He wants us as a church to unite in prayer until He is able so to display His power as to make every one know that He is with us. Even away back in Egypt, when God had men of faith, He revealed Himself and His power until there wasn't a boy or girl in all Egypt but knew that God was on hand.

"I met a minister and his wife in Oakland, California, who said: 'We prayed for a revival, but of course you know we never receive as much as we ask for.' I said to them: 'I don't know any such thing, but I *do* know that the very opposite of what you say is true, and that the answer is always far beyond our petition, provided the power of God is sufficiently working in us while we pray.' I have proven this to be true. By reading Ephesians 3:20 we see that Paul had discovered this wonderful fact. He wrote: 'Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,' etc. Because of the lack of this power working within most Christians today, they are not getting anywhere near as much as they ask for in their daily routine of prayer. But where the condition of this text is met, the very opposite of this will be true, and the answer will always exceed the petition, and will surprise the one who made it.

"What is the power working within us? I answer, it is the Holy Spirit making intercessions through the saints with groanings that cannot be uttered, Rom. 8:26, 27, far beyond our knowledge of what to pray for, asking for a thousand details of which we are not even capable of thinking. And God,

who 'knoweth what is the mind of the Spirit,' answers according to the power that worketh in us. And when we, individually, or as a church, see the answer we will say in astonishment, 'This is exceeding abundantly above all that we asked or even thought of!' God is abundantly able, and just as willing, to do this. But how? 'According to the power that worketh in us.' Never beyond it. God's activity among the unsaved in convicting them of sin and bringing them to salvation will never exceed 'the power that worketh in us.'

"In the process of praying through for a revival, and praying down the atmosphere that makes a *real* revival possible, where there is a purpose of heart in the matter, the Holy Spirit will energize and empower us to prevail, and He Himself will make intercessions with groanings we cannot utter in words; and the outpouring of the Holy Spirit will be in exact proportion to the power of the Holy Spirit praying through us.

"This is God's law for revivals, and this law is just as workable and as dependable as the law of gravitation. Any church can take advantage of this wonderful law and have a continuous revival the year around. We know what will happen when God's people really unite in asking for a revival. If *before* they received the Holy Ghost the one hundred and twenty could 'all continue with one accord in prayer' until they all prayed through, surely we can do the same *after* we have received the Baptism in the Spirit. And if we *don't* or *won't* what kind of a Baptism have

we? The early Christians prayed down an answer that has been an object lesson to all future generations, and they were consecrated enough to undertake this before they received the Holy Ghost. The entire assembly uniting in prayer with unbending purpose of heart, was the secret of the wonderful power and success of the first church in Jerusalem. Even the three thousand added to the church on the day of Pentecost 'continued steadfastly . . . in prayer,' Acts 2:42, and 'great grace was upon them all.' When God can find a church in these days, that will return to the methods of the first church and all draw close enough to God to receive the Spirit of prayer, He will send an outpouring of the Spirit the like of which has not been seen in our day, and the report of which will inspire the faith of the saints the world over to prevail for a similar outpouring. This is easy and simple, and all can do it if they will. What an opportunity any church has to be a blessing to the world by stepping out and taking the lead in this? Are you all willing to stir yourselves up to take hold of God?

"Why did God give us the Holy Spirit? It was that we should remain at His disposal, adjusting ourselves to all His efforts, so that He can work in and through us continually, carrying out His plans and purposes for our lives, and especially that the Holy Spirit may make intercession through us, that God may be able to do more than *we*, without the energy of the Spirit, are capable of asking or thinking.

"Let me illustrate the teaching of this text by an instance or two from the report of the Irish revival

in 1859. These people in the north of Ireland had never seen a revival, and hardly knew how to pray, but they were tired of the hard labor of trying to save souls without an outpouring of the Spirit. They longed for a *Divine influence to be sent down from Heaven, a breathing upon the slain that they might live.* Ezek. 37:9. Some of them wanted this so badly that they agreed to pray for it. Never having seen anything of the kind many were tempted to doubt and give up. At one time the meeting for prayer was so far reduced in number that only two came together to call upon the name of the Lord. They continued to pray, and by degrees the little company increased until it became 'two bands.' Gen. 32:10. They wrestled on, until they prevailed with God. Gen. 32:24-28. *Then* the power of God came down like a mighty tornado, and swept one town after another in a way almost unparalleled in history. Those who knew nothing of the prayer that preceded it, supposed that it was the sovereign power of God working without human instrumentality, but the instrumentality was the prevailing prayer I have just mentioned. Here is the statement of a country minister, rehearsing the wonders wrought among his people:

"Our corner of Christ's vineyard appeared to be very dry and barren until the beginning of June, 1859. A few weeks previous to that period I was stating publicly to the congregation that I felt greatly discouraged because I could discover scarcely any conversions as the fruit of my labors, although I often

sowed in tears. But lo, in a short time I was made glad in discovering the fulfillment of that sweet promise in the 126th Psalm, 'They that sow in tears shall reap in joy.' On the third of June the Lord visited us with a copious shower, and watered all the district round about with the effusion of the Holy Spirit. At a meeting in the burying-ground adjoining our church about two thousand people were assembled—and, oh what a solemn assembly. About two hundred were stricken down in the space of a few hours; and so far as I could learn afterward every case terminated in real conversion. For many days subsequently some were similarly affected. Some time after, I was addressing a little Sabbath School when the entire number were seized more or less, although only eight were stricken down.'

"A Methodist minister narrates the following:

"'In a large school belonging to the corporation of London, a boy was observed under deep impressions. The master seeing that the little fellow was not fit to work, called him to his side and advised him to go home and call upon the Lord in private. With him he sent an older boy who had found peace the day before. On their way they saw an empty house, and went in there to pray together. The two school-fellows continued in prayer in the empty house till he who was "weary and heavy laden" felt his soul blessed with sacred peace. Rejoicing in this new and strange blessedness the little fellow said, "I must go back and

tell Mr.—.” The boy who, a little while ago had been too sorrowful to do his work, soon entered the school with a beaming face, and going up to the master said in his simple way, “O Mr.—, I am so happy; I have the Lord Jesus in my heart.” Strange words in cold times! Natural words, when upon the simple and upon the young the Spirit is poured out, and they feel what is meant by “Christ in you the hope of glory,” and utter it in the first terms that come! The attention of the whole school was attracted. Boy after boy silently slipped out of the room. After a while the master stood upon something which enabled him to look over the wall of the playground. There he saw a number of his boys in earnest prayer, every one apart. The scene overcame him. Presently he turned to the pupil who had already been a comforter to one schoolfellow, and said, “Do you think you can go and pray with these boys?” He went out and, kneeling down among them, began to implore the Lord to forgive their sins, for the sake of Him who had borne them all upon the cross. Their silent grief soon broke into a bitter cry. As this reached the ears of the boys in the room, it seemed to pierce their hearts, as by one consent they cast themselves upon their knees, and began to cry for mercy.

“The girls’ room was above, and the cry no sooner penetrated to their room than, apparently well knowing what mourning it was, and hearing in it a call to themselves, they too, fell upon their knees and wept. Strange disorder for schoolmaster and mistress to have to control! The united cry reached

the adjoining streets. Every ear, prepared by the prevailing Spirit, at once interpreted it as the voice of those who look upon Him whom they have pierced and mourn for Him. Zech. 12:10. One and another of the neighbors came in, and at once cast themselves upon their knees and joined in the cry for mercy. These increased and continued to increase, till first one room, then another, then a public office on the premises, in fact every available spot was filled with sinners seeking God. Clergymen of different denominations, and men of prayer, were sought, and they spent the day in pleading for the mourners; sweetest of all the toils that this earth doth witness, when men, themselves enjoying heavenly peace, labor in intercession for those who are now, as they were once, broken-hearted by sight of their sins, and striving to enter in at the strait gate in order to walk in the narrow way! Thus passed hour after hour of that memorable day. Dinner was forgotten, tea was forgotten, and it was not till eleven o'clock at night that the school premises were freed from their unexpected guests.'

"Mind you, this was in a new place. No one had asked or thought of these details, but they had prevailed for an outpouring of the Spirit, and when that comes it always includes a thousand details that could not be thought of beforehand. The answer was abundantly above what was asked for or thought of, but it was according to the power that had worked in the intercessors while they importuned. In such an

atmosphere, instead of it being hard for sinners to yield to God, it is hard for them to resist. Jesus said to Paul, 'It is hard for thee to kick against the pricks (goads).' Acts 9:5. We can have this power today in any church.

"The following regarding the work of God in Coleraine is given by another minister:

" 'I was engaged in addressing a large group of people composed of all ages and all ranks of the community, from a portion of Scripture, when I became struck with the deep and peculiar attention which manifestly every mind and heart was lending to what I spoke. As to manner, my address was very calm; and as to matter, it consisted of plain Gospel truth as it concerns man's lost condition on the one hand, and the free grace of God, as displayed in salvation, on the other. I know that the addresses of my brethren were of like character. I never saw before in any audience the same searching, earnest, riveted look fixed upon my face, as strained up to me from almost every eye in that hushed and apparently awestruck multitude. I remember, even whilst I was speaking asking myself, How is this? Why is this? As yet however, the people stood motionless, and perfectly silent; when, about the time at which the last speaker was closing his address, a very peculiar cry arose from out of a dense group at one side of the square, and in less than ten minutes a similar cry was repeated in six or eight different groups, until in a very short time the whole multitude was divided into awe-

struck assemblages around person, prostrate on the ground, or supported in the arms of relatives or friends. I hurried to the center of one of these groups, and having first exhorted the persons standing around to retire, and leave me to deal with the prostrate one, I stooped over him and found him to be a young man of some eighteen or twenty years, but personally unknown to me. He lay on the ground, his head supported on the knees of an elder of one of our churches. His eyes were closed, his hands were firmly clasped, and occasionally very forcibly pressed upon his chest. He was uttering incessantly a peculiar deep moan, sometimes culminating in a prolonged wailing cry. I felt his pulse and could discern nothing very peculiar about it. I said softly and quietly in his ear, "Why do you cry so?" when he opened his eyes for an instant and I could perceive that they had, stronger than I ever saw it before, that inward look, if I might so express it, which indicates that the mind is wholly occupied with its own images and impressions. "Oh!" he exclaimed, high and loud, in reply to my question, "my sins! my sins! Lord Jesus have mercy upon my poor soul! O Jesus, come! O Lord Jesus, come!"

"I endeavored to calm him for a moment, asking him to listen to me whilst I set before him some of the promises of God to perishing sinners. At first I thought that I was carrying his attention with me in what I was saying, but I soon discovered that his whole soul was filled with one idea—his guilt and his danger; for in the middle of my repetition of some promise he would burst forth with the bitter cry, "O

God, my sins! my sins!" At length I said in his ear, "Shall I pray?" He replied in a loud voice, "Oh, yes!" I engaged in prayer and yet I doubt whether his mind followed me beyond the first sentence or two. As I rose from prayer, six or eight persons, all at the same instant, pressed around me, crying, "Oh come and see—(naming such an one) and —— and ——." until I felt for a moment bewildered, and the prayer went from my heart, "God guide me!" I passed from case to case for two or three hours, as did my brethren in the ministry, until, when the night was far spent and the stricken ones began to be removed to the shelter of roofs, I turned my face homeward through one street, when I soon discovered that the work which had begun in the market square was now advancing with marvelous rapidity in the homes of the people. As I approached door after door, persons were watching for me and other ministers to bring us to deal with some poor, agonized, stricken one; and when the morning dawned and until the sun arose, I was wandering from street to street, and from house to house, on the most marvelous and solemn errand upon which I have ever been sent.'

"This cyclone of God's power spread over the country and lighted upon one community after another, and soon, to the surprise of the public, suddenly visited Belfast, the metropolis of the north. Both male and female were reported as being seized with religious convictions in their own dwellings. A week later the whole community was agitated by the

unusual visitation. *Every available agency was put into requisition to meet the exigency* and it became necessary for ministers to beg the co-operation of teachers in the Sabbath Schools, and other friends in attending to the *awakened*, as they themselves were even already almost worn out with work. In one church, not yet visited by this spiritual gale, a Christian merchant arose to speak about the revival and 'barely had he spoken ten sentences, and these not remarkable for power or persuasiveness, or anything of the kind, when one and another were stricken down, crying to the Lord for mercy; and then the glory of the Lord so filled the house, that it became a literal Bochim.' Judges 2:4,5. So glorious was the manifestation of the Spirit's presence and power that upwards of a hundred were brought to Christ in a single service. The writer said, 'Day had dawned before the last of the stricken ones had found peace, and in the calm of a summer's morning, the songs of thanksgiving were heard for miles, as happy bands of rejoicing believers wended their way homewards, praising God for His mercy.'

"This was the result of the outpouring of the Spirit. Without this we may almost work ourselves to death and yet accomplish little.

"About this same time, or perhaps earlier, similar outpourings were given in New England as a result of the teachings on 'Prayer' by Charles G. Finney. The spirit of prayer was poured out so powerfully that many of the intercessors were obliged to stay away from the public services, being unable

to restrain their feelings during the preaching. Largely as a result of this general spirit of prayer, it was estimated that for quite a season there was an average of fifty thousand conversions a week in the revival belt. As the work proceeded, in some places it gathered in nearly the whole population. In one community every adult but one, on both sides of the street three miles long was saved and then they united in prayer until God saved that one.

"Finney records a period of prayer and agony of soul while he was on a sea voyage for rest, which lasted for many hours. This, a writer on the 'Life of Finney' says, resulted in the salvation of hundreds of thousands of souls. Afterwards, Finney himself said, 'I have been many years witnessing the wonderful results of that day of wrestling with God.' In answer to that day's agony He has continued to give me the spirit of prayer.' He said he wouldn't give this spirit of prayer for the intellectual endowments of an arch-angel. Out of this day of wrestling with God, was born 'Finney's Lectures on Revivals,' which has been published and republished in a number of languages down to our day, and is acknowledged to-day as the incomparable classic on the subject of revivals. This book has been republished by The Fleming H. Revell Co., Chicago, Illinois, and can now be purchased for fifty cents. I wish everybody would read it.

"These and many other accounts that could be mentioned, strikingly illustrate the great fact that God is able to do 'exceeding abundantly above all

that we ask or think, *according to the power that worketh in us.*' It is possible for one Christian to accomplish more by persistent prayer than whole assemblies are doing in some places without it. This I can prove by facts.

"In Finney's day, just an ordinary painter got saved, and, after reading the prayer promises in the Bible, resolved to pray revivals down upon certain communities. He would pray for an outpouring of the Spirit upon a place, and hold on continually until he heard from heaven, and *knew* that he had prevailed with God. Then he would write in his memorandum book. 'Today I was enabled to pray the prayer of faith for a revival at —,' and put down the date. He would continue this until he had recorded the dates upon which he was able to prevail for thirty different localities. He knew he had prayed through before he saw any of the results, and in answer to this one man's prayer down came the thirty revivals as he had them recorded in his memorandum book.

"Every boy and every girl can so abide in Jesus, and have His Word so abide in them, that they can ask what they will, and Jesus says, 'It shall be done.' John 15:7. A little boy in the State of Iowa was lying on his death-bed and had only a short time to live. Revival services were in progress in the city in which he lived, and as members of the family returned from the meeting at night, he would ask them, 'Was Charlie converted tonight?' 'Yes,' they would say, 'he was converted.' The next night he would ask, 'Was Bob converted tonight?' and again they would reply,

'Yes.' He continued doing this until he died, and they found a crumpled piece of paper under his pillow with the names of thirty-seven boys who had been saved during the revival through his prayers.

"Let no one imagine that he has a deep Christian experience unless he *loves to pray*. All religion is superficial unless we make God's cause our chief concern; unless we are exercised about the danger and doom of lost men, and put forth efforts for their salvation. I would rather teach an assembly to pray than to teach them all the rest of the Bible and leave them deficient on the line of prayer. The reaction of prayer and labor for the conversion of sinners, in blessings upon our own souls, is the best preparation we can have to meet Jesus at His coming to catch us away. I have seen Catholic girls in our meetings in Dallas, Texas, who were saved, Baptized in the Spirit, and carried by the Spirit into a power in intercession and soul travail absolutely unknown to thousands of Christians who have not yet received the Holy Ghost. This is one of the chief reasons why I urge all converts to press on to receiving the Baptism in the Holy Spirit. In a three-weeks' meeting at Bridgeport, Texas, I spoke to the saints in the day meetings on the subject of prayer for twenty days in succession, and it seemed as though they nearly all received the spirit of prayer. Some told me that they woke themselves up praying on their knees in bed, weeping for souls in the middle of the night. In this meeting I saw sinners so convicted that they would blush clear to the roots of their hair.

"One large man there, six feet four inches in height, and weighing about two hundred and fifty pounds, was powerfully convicted of sin, but resisted it for several nights, until he thought he had grieved away the Spirit and was lost forever. As he left the service one night, he told his friends that he was going to shoot himself, as he could not live in such a stress of mind. He thought that since there was no more chance for him to be saved he might just as well end his life. The next morning he put a revolver to his temple and was ready to pull the trigger when his wife and children screamed, so he delayed discharging the weapon and shut himself in a room. His wife was afraid to look in, fearing that he had ended his life, and the little girl ran over to the house where I was stopping, crying and trembling, and said, 'Papa is killing himself, and mother wants you and Brother Hines to come over at once.' We went over and found he was holding the door-knob and would not let us into the room. I said to him, 'Bob, you are highly privileged today. I wish that the Spirit was striving with every sinner in the city as He is with you.' He replied, 'You are certainly mistaken. I have resisted too long; there is no more chance for me and I cannot live in this state of mind.' We had a hard time to make him believe that if he would yield to God his distress of mind would leave him and he would be happy. He would not yet open the door so we knelt down and prayed, and when we had finished God had got in through the keyhole and Bob relinquished his hold on the door-knob. We walked in,

found him trembling and resisting God. We put our arms around him and urged him to yield to God, which he soon did. He was saved and became like a sweet little child, and his wife, who had been praying for several days for his conversion, did some shouting as he hugged her and praised the Lord for the peace and joy in his heart. That night when he came into the meeting he walked right up front and took his seat in the choir, and when the altar call was given he walked to the altar and received the Baptism in the Holy spirit.

“Oh friends, God is not only able to send a mighty outpouring of the Spirit upon any community, but, thank God, His willingness is just as great as His power, and He sends us the word, ‘Ask, and ye shall receive.’ For the sake of precious souls, let us not consent to anything short of God’s will for us in this. The greatest achievement in the world is to win a man from eternal night to a life of eternal happiness. This looms up before me bigger every day. That great soul-winner, Jonathan Edwards, said, ‘I am bold to say that the work of God in the conversion of one soul, considered together with the source, foundation and purchase of it, and the eternal issues coming from it, is a more glorious work of God than the creation of the whole material universe. It is spoken of in Scripture as that which shows the exceeding greatness of His power.’ Eph. 1:19.

“God the Father, who made the universe of millions of worlds, after this world by sin had forfeited eternal life, saw it to be so intrinsically valuable above

everything else, that He stopped making worlds and got busy to work out a plan to restore this prodigal world to a state where its inhabitants could be happy forever. Nothing was too expensive for Him to pay in order to redeem us. God the Son also saw this to be the most valuable thing in the universe to be desired, and no amount of sacrifice and suffering could keep Him from opening the way for us to be eternally happy. What about the Holy Spirit, the third in the Trinity? Is He interested? Listen! He is called the Holy Spirit. That means that every move, every whisper, every reproof, every wooing, in fact every effort of His in this world are *all* to the supreme end that poor sinners shall receive eternal life. What about the angels? Are they interested? Yes, thank God, they are. The Word says the angels are '*all* ministering spirits sent forth to minister for them who shall be heirs of salvation.' Heb. 1:14.

"If the cause of God for souls is great enough to secure the combined action of God the Father, God the Son, God the Holy Spirit and all the angels for the past six thousand years, must it not be the greatest object of pursuit, and are we not wise in making it the supreme end of *our* lives during our short stay in this world? All awakened men are doing this. It is the mainspring that moves all heaven. Let us all be one with heaven in this great cause. Intercession is the mightiest force exercised in making this cause to prosper. Will we rise to our great privilege? After

we have been in heaven a million years, how happy we will be to meet those who are there as a result of our faithfulness in praying for the outpouring of the Spirit during our sojourn in this world."

CHAPTER XIII

The Angels' Song

Several years ago, the writer heard that noted Scotchman, Dr. John Robertson, comparing "the wise men of the East," the "Magi," with the simple, Bethlehem shepherds.

He mentioned that these wise men, followers of Zoroaster, by watching the stars and then unwisely making inquiry of the wicked King Herod, finally located the manger-cradle.

Then he remarked how the faithful shepherds, quietly watching their hillside flocks, on that brilliant, never-to-be-forgotten, Oriental night, were suddenly conscious of an angel-presence and proclamation, and of the wondrous shining of the glory of the Lord.

The "wise men" sought the stars; the simple folk were in touch with the God who made the stars.

The "wise men" foolishly asked information of an enemy of God, thereby opening the gate of trouble for Joseph and Mary, and of sorrow for a whole community of murder-stricken homes.

The simple folk were specifically informed by a Heavenly messenger direct from God and were graciously favored with one of Heaven's choicest anthems, chanted by a magnificent chorus choir of angels as accompaniment to their joyous announcement.

Then said Dr. Robertson, "The intellect, if honestly and faithfully followed, will inevitably lead to the cradle-bed and cross of the Son of God. Let 'wise men' and philosophers take the starry path and seek knowledge from earth's wicked potentates, but as for me I prefer the sheep track and the angel choir."

J. G. Holland once said, "The heart is wiser than the intellect and moves with swifter hands and surer feet toward wise conclusions."

In any case, it has ever been true that only those, who are not "wise" in their own conceits or filled with "the wisdom of this world," have really caught and held that blessed truth proclaimed to the shepherds, the "good tidings of great joy."

The following sermon by Evangelist Bosworth is a brief statement of what he understands to be included in the "good news." What is this good news?

"In that wonderful fifty-third chapter of Isaiah, prophetic of the vicarious sacrifice of Christ, the prophet begins by asking, 'Who hath believed our report? and to whom hath the arm of the Lord been revealed?' A wonderful thing occurred nearly two thousand years ago, which, when it is reported to anyone in need of healing for soul or body, will make them 'perfectly whole' if they will meet the conditions. The answer to the prophet's second question is that God's arm of power and deliverance has been revealed to every man who has heard this report and believed it with

his heart. What is the report to which Isaiah refers in this first question? It is the report given by him in the verses following, namely, that through the sufferings and death of His Son, God has provided a full and a free salvation. In this 'report' the prophet emphasizes the fact that the healing of disease and deliverance from physical infirmities as well as forgiveness of and cleansing from sin are provided for in the redemptive work of Jesus. Hence I want to establish in your minds this truth, that Jesus included healing for your body as one of the benefits provided for you by His death on the cross. If He did not, I would not waste any time encouraging you to expect healing, but if He did, then everyone who meets His conditions can be healed.

"As Isaiah is given the vision of Christ on the cross he exclaims, 'Surely He hath borne our griefs (literally "our sicknesses") and carried our sorrows (literally "our pains").' In the next verse salvation for the soul and body are linked together: 'He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.'

"Rotherham translates the second clause of the tenth verse thus, 'He hath laid on Him sickness.' Praise God, our sicknesses were laid on Him just the same as our sins were. Peter, quoting from this chapter, also links healing with salvation: 'Who His own self bare our sins in His body on the tree . . . by whose stripes ye were healed.' 1 Peter 2:24.

"Many good people say that this Scripture in Isaiah refers to spiritual disease and not to the diseases of the body, but this is easily shown to be an error. Matthew quotes Isaiah 53:4 and applies it to the healing of the body: 'They brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bare our sicknesses.*' Matt. 8:16,17. *

"All through the Scriptures, both in prophecy and in the types, healing for the body is linked with healing for the soul. When the Passover was instituted, God began teaching His people the law of redemption by types. They were not only to put the blood of the Passover lamb on the doorposts, but (get this, for thousands have overlooked it) they were also commanded to eat the flesh of the lamb for physical strength or for physical benefits only. The Passover lamb was a type of Christ who was 'the Lamb slain from the foundation of the world.' Paul tells us in Corinthians that Christ is our Passover. 1 Cor. 5:7. The blood of this Passover lamb was a type of the

* The word here translated "griefs" in Isaiah 53, is rendered "disease" and "sickness" in Deut. 7:15; 28:61; 1 Kings 17:17; 2 Kings 1:2; 8:8; 2 Chron. 16:12; 21:15, and other texts, and the word translated "sorrows" is rendered "pain" in Job 14:22; 33:19. Leeser (a Jew) translates the text: "He was despised and shunned by men; a man of pains and acquainted with disease . . . But only *our disease* did He bear Himself, and *our pains* He carried; while we indeed esteemed Him stricken, smitten of God, and afflicted. Yet He was wounded for our iniquities: . . . and through His bruises was healing granted to us."—J. S.

blood of Jesus shed for the remission of our sins, and the body, or the flesh, of the lamb was a type of the body of our Lord which, He said, was broken for us. Luke 22:19; 1 Cor. 11:24. This Passover was kept throughout the Old Testament times until Christ instituted in its place for this dispensation the Lord's supper with its two emblems pointing to the two great benefits of Calvary—healing for the soul and healing for the body. The Lord's supper with its two emblems is for the purpose of keeping fresh in our minds the two great benefits purchased for us by the death of Jesus. The Psalmist David, looking prophetically at Calvary and perhaps having a vision of Jesus dying there for every man, exclaimed, 'Bless the Lord, O my soul, and forget not all His benefits,' and then he names the two benefits of Calvary purchased by Jesus for every man; 'Who forgiveth all thine *iniquities*,' that is one: 'Who healeth all thy *diseases*,' that is the other. Psalm 103:2-5. Now, notice, he bids us not forget God's benefits, and this is the very purpose for which we take the Lord's supper, to keep before our minds the benefits of His death, or, as Jesus commanded: 'This do in *remembrance* of Me.' Paul says, 'I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread; and when he had given thanks He brake it, and said, Take, eat, this is My body, which is broken for you.' 1 Cor. 11:23,24. For what purpose was it broken? or, in other words, what benefit can you derive from His body being broken? Isaiah answers: 'By His stripes

(bruises) ye are healed.' The wine is an emblem of the blood of Jesus for the remission of sins, and the bread is an emblem of His body broken for the healing of every man's body.

"Thousands of Christians, because they have not been properly taught, are eating the Lord's supper without discerning the Lord's body. That is, they eat the bread, not knowing that it is an emblem of the Lord's body, broken for their healing. Paul says, 'For this cause (not discerning the Lord's body) many are weak and sickly among you, and many sleep.' 1 Cor. 11:30. In other words, because many have not been shown their privilege of being healed, they have remained sick and weakly and many have died. Thousands are in the cemeteries before their time because they have not discerned the Lord's body broken for their healing. Thousands of others are sick who can be healed, if they will discern it, as broken for that purpose.

"When Jesus said: 'This is My body,' He did not refer to His mystical body as being broken for our healing. Discerning His broken body will bring deliverance from our diseases, as appropriating His shed blood will cleanse us from our sins. Some take the Lord's supper unworthily and are, therefore, unable to discern or appropriate with faith the Lord's body for healing, even after they have had the teaching. If a man in need of healing will first 'examine himself' and get in tune with God, so that he can eat the bread and drink the cup *worthily*, as Paul instructed, he will

then be in a position to discern the Lord's body with faith for his healing.

"I first met Brother Birdsall at the Texas Annual State Camp-meeting. He had been working in Eastern Texas, where the climate was bad, and was all run down in health, having the jaundice and weeping eczema. He had been praying for weeks, but was unable to touch God for healing. I was asked to talk on the atonement, and as I got to this point, and showed them that the bread stood for our healing just as definitely as the blood for our salvation, and that many were weak and sickly among them because they did not discern the Lord's body, Brother Birdsall saw how certain this made his healing. The next day when we had the Lord's supper he put the bread in his mouth, really appropriating the Lord's body for the first time in his life. What was the result? God's lightning struck his body, made him whole, and he gained twenty pounds within the next thirty days. The weeping eczema left his body and he has been well ever since. I had been praying earnestly for a co-worker and this is the way God answered my prayer.

"I talked on this subject one Sunday afternoon just preceding the communion service, and I made the statement, 'You can be healed when you put the bread in your mouth, if not before, by discerning the Lord's body broken for your healing.' A woman in the audience, Mrs. Rosa McEvoy, had paralysis of the optic nerve for fifteen years. She told me that she could not tell white from black three feet from her

eyes, and was not able to distinguish her husband that far away. She ate the Lord's supper, discerned the Lord's body with faith, and was healed. She does not even have to wear glasses. Another lady was suffering with two stone tumors for three years, also had rheumatism and indigestion. She heard the report, and saw the arm of the Lord was revealed in her behalf. Three waves of power passed over her body as she sat in her seat, and when she got home she could find no trace of the tumors from which she had suffered terribly; she was healed through and through. Several others were healed at the same time sitting in their seats listening to 'the report,' one a bad case of hemorrhoids. While I was talking on the Lord's supper one day in Waco, Texas, a woman with a paralyzed arm caught the truth and up went her arms sitting in her seat. I could tell of many healings I have witnessed as the truth was made clear to the minds of the afflicted. Many times people are healed before they have an opportunity to be prayed for. One woman with epilepsy nearly all her life came over a hundred miles to our meeting in Dallas. She had those awful fits every day and her sister told me that at one time she had forty-two in one day and almost passed away; her mind also had become greatly weakened by her affliction. After listening to the truth she came to the altar and the power of God struck her as soon as she knelt down. She was instantly saved and healed, shouted and praised the Lord in a wonderful way, and never had

another symptom from that time. She wasn't even prayed for; she heard the truth and the truth set her free.

"I praise God with all my heart that when we are called to go and preach the Gospel we have a message and a remedy that will meet the need of every man and woman under the sun. It matters not what their need is for soul or body; whether they are blind or deaf, or anything else; God's provision for them is absolutely perfect. There is no need of a change to be made either in their soul or body but that 'the exceeding greatness of God's power to usward who believe' is ready to make that change. 'He is able to save to the uttermost all that come,' Heb. 7:25, and He is as willing as He is able, so that every need is supplied.

"The main hindrance to the acceptance of Divine Healing in our day is ignorance of the will of God in the matter. Modern theology has left poor suffering humanity not only uninstructed, but wrongly instructed concerning the plainly revealed will of God for the body. 'Faith cometh by hearing . . . the Word of God,' Rom. 10:17, and this part of the Gospel has not been preached.

"The word 'Gospel' means 'Good News,' and the good news is the story of Calvary where Christ vicariously 'bare our sins,' 1 Peter 2:24, and 'bare our sicknesses.' Matt. 8:17. Whoever preached the Gospel in the early church, preached it all, and no sick man was ever left in doubt as to its being the will of God to heal *him*. The Gospel preached gave the public a

faith for healing, as universal as faith for forgiveness. It revealed the will of God so plainly that it gave the multitudes faith to be healed at times without the laying on of hands and the personal ministrations of the apostles. We see in the fifth chapter of Acts that the sick themselves had faith to be healed as they were brought into the street and laid upon beds and couches so that the shadow of Peter *passing* might fall on some of them. 'There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: *and they were healed every one.*' The modern idea that God wants some to suffer for His glory, was never suggested in those days to paralyze the prayer and the faith of the sick, and thus hinder God from healing all. Even in Lystra, a heathen community, where Paul preached the Gospel for the first time, it gave the impotent man, 'a cripple from his mother's womb, who never had walked,' faith to leap and walk. Acts 14:6-10. It was the *Gospel* that made this sick man to know it was God's will to heal him. When the Gospel—the story of Calvary—and its benefits is made plain, and the part concerning healing made as emphatic as the other part, it becomes just as easy to be healed of a cancer as to be forgiven of sin. Healing and forgiveness were provided at the same time, and are offered exactly on the same basis. There is no doctrine in the Bible more emphatic than the doctrine of healing through Calvary. The doctrine of healing is as universally applicable to all the sick as the Gospel of



The Last Meeting of the Big Campaign, Arcadia Hall, Detroit, Mich., 1921



forgiveness is to all in sin. 'Who forgiveth all thine iniquities; who healeth all thy diseases.' Psalm 103:3.

"None of God's laws are more absolutely reliable and unfailing than His law of redemption for soul and body. It is just as operative as the law of gravitation. I can let go of an object a million times and the law of gravitation will always carry it to the ground. We have all been taught God's provision for the healing of the soul, and scarcely anyone, even among sinners, ever questions the fact that all who will repent and meet God's conditions will experience the wonderful miracle of the new birth. I maintain that God's law for the healing of the body is just as absolutely dependable as His law for the salvation of the soul. 'Whosoever will, let him come,' either for salvation or for healing. Jesus never refused one case during His ministry on earth and 'He is the same yesterday and today and forever.' Heb. 13:8 What Jesus provided for you and me on Calvary is available. He did not provide for us a blessing and then, to tantalize us, hang it where we cannot reach it.

"Suppose that half of this audience were sinners and I should tell them the story of Jesus shedding His blood that they might be saved, naming to them the conditions and they should come to the altar and give their hearts to God and pray through; what proportion of them could be saved? 'All.' Well, suppose the other half of this audience were sick and afflicted and I should tell them the rest of the story of Jesus, showing them that He bare their sicknesses, and they should come to the altar with the same

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unflinching purpose of heart that the others had, and should all pray through to faith, what proportion of them would get healed? 'All.' That is exactly what *I contend*, and for the same reason that I would contend that the other half could be saved—Jesus provided for them both. Jesus bore our sins and, because He did so, God is 'faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' 1 John 1:9. He would be neither faithful nor just if He did not forgive and cleanse us, for then He would be requiring the second payment of a debt. If you should break the law and the judge fined you a thousand dollars and I should love you enough to pay your fine, and the judge would accept it, that would leave you out of debt. If the judge was honest he could not make you pay the fine again, for that would be requiring the second payment of the debt. So it is with healing; Jesus paid for it and God is faithful and just to let us go free.

"I coughed much of the time for ten years, and finally got up from what I supposed would be my death bed and went from Illinois to Georgia for the purpose of saying good-bye to my parents and brothers and sisters before going to heaven. I coughed violently all the way, and the jarring of the train was like knives piercing my lungs. But, praise God, when I found that Jesus had borne my sickness, I walked right out from under the whole thing and was healed. I didn't have to carry what Jesus carried for me. I find it works beautifully to count God faithful. Twice

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since then, when I had a burning fever and was terribly sick, it came to my mind how Jesus bore my sicknesses and, without being prayed for, I crawled out of bed, counting God faithful to the work of Christ for me. Some of you know what it means to walk around with a high fever. My stomach rolled and I felt deathly sick, but as I began to praise God for the fact that Jesus bore my sickness, both times the sickness instantly passed off and I was well.

"One reason why many fail to get healed is because they have not been taught clearly enough, and they don't come to God with a real purpose in their hearts. They come and experiment. When others are being prayed for they say, 'I guess I will be prayed for, I may get healed.' Suppose a sinner would come that way. He can never have the faith to 'believe unto righteousness' until he actually purposes to be saved, and then God meets him. A purpose of heart is an indispensable condition of faith in seeking salvation, and the Baptism in the Spirit, or anything God has promised. As soon as I know that God has something for me, it is not only my privilege but my duty to receive it, and anything short of a full purpose of heart in the matter is short of the spirit of obedience. If God wills a thing for me, then, if my heart is right with Him, I shall will the same thing. If a man will, and act all the time with the will of God, he can receive everything that God has for him. No good thing will He then withhold, for the man will then be walking uprightly. Psalm 84:11. God is infinitely benevolent and wills the highest good of every being.

It is His nature to lavish His blessings upon us. 'The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him.' 2 Chron. 16:9. In other words, God is seeking for a chance to bless some one. I imagine it makes God happy when we meet the conditions so that He can bless us, for it gives Him a chance to gratify His own desire. Just as 'Nature abhors a vacuum,' and the air rushes in to fill the space when there is an opening, so God blesses with salvation and healing whenever He has a chance to do so. Take away the resistance and God's lightning will strike, as sure as He lives. This is why it is such a pleasure to preach the Gospel. We know what will happen, for God is faithful, and puts His law of redemption into immediate action just as soon as the conditions are met. 'Oh,' says the preacher who does not believe in healing, 'you prayed for so-and-so and he was not healed.' I ask in reply, 'Did you ever pray for anyone and he did not get saved?' 'Yes.' 'Then you made a bigger failure than I did, for the healing of the soul is a miracle as much greater than the healing of the body as eternity is greater than time. My praying for his healing or for his salvation will amount to nothing unless he meets conditions.' The reason more people are not healed is because that part of the Gospel has not been taught definitely enough for the people to have faith. 'Faith cometh by hearing,' Rom. 10:17. There is exactly the same basis for faith for physical healing as there is for the healing of the soul.

"God had many ways in the Old Testament times to teach the people the way of redemption. When the children of Israel sinned He sent serpents among them. The people were dying like cattle when God told Moses to lift up the brazen serpent, which was a type of Christ. Those who were dying were carried to where they could look at the type of Christ, and all who looked received the double cure and were healed. Num. 21. 'Even so (or, for the same purpose) must the Son of Man be lifted up.' If the children of Israel could look at the type of Christ and receive healing, why can not we look at the antitype, Christ Himself, and be healed? Could the type of Christ mean anything to those Israelites that Christ does not mean to us?

"Everyone that looked at the brazen serpent was healed. They didn't get healed looking at their swollen bodies which had been bitten by the serpents, but by looking at the type of Christ. You can never get faith by looking at symptoms or at yourselves, but you can look to Jesus, and meditate on God's faithfulness, until faith will come into existence without an effort, and then your diseases will evaporate like a mist before the sun. Living faith will annihilate a cancer, a tumor, or any disease under the sun.

"Another way God taught the Israelites the law of redemption is given in Exodus 13:13. This illustration is not original with me but is so good I will give it. In this verse we read, 'Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck.'

The firstborn colt was condemned, and God required that a lamb without blemish should be sacrificed to redeem it. So the owner would go into a flock and look for a perfect lamb. When he found one that met the requirements he took it to the priest and the priest looked the lamb over, not the colt—now don't fail to get this. It mattered not how crooked the colt's legs were or how long his ears, his redemption depended on whether the lamb was without blemish. When the lamb was sacrificed the colt was redeemed, and could run and kick up its heels with all the other colts. If you are either sick or in sin, you are the colt, and Jesus is the Lamb who 'offered Himself without blemish unto God' to redeem you from sin and sickness. When you come to God for salvation or for healing get your eyes on the Lamb. If you see any blemishes on the Lamb you have the right and the need to get discouraged, but if you cannot find any blemishes on God's Lamb, then you know you are free, and there is nothing for you to do but rejoice. When you are tempted to doubt after you have met God's conditions, instead of examining your feelings, examine the Lamb, for your deliverance depends on whether or not He was accepted in your behalf. For the yielded soul, who has met God's conditions, to doubt his salvation or his healing is to imply that the Lamb that God chose as a sacrifice to redeem us from sin and sickness, has spots and blemishes.

"In Gal. 3:13 we read: 'Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth

on a tree.' It was when Jesus died on the cross that He redeemed you and me from the curse of the law. What was the curse of the law? In Deut. 28 God names the blessings promised to the obedient, and then enumerates the curses that will fall upon those who will not hearken unto His voice, and do all His commandments. He names the diseases which are known as 'the curse of the law,' beginning with consumption, fever, extreme burning, the botch of Egypt, the emerods, the scab, the itch, blindness, etc., and ending with 'all the diseases of Egypt'—every disease that any Egyptian ever had. Then He goes still further and says, 'Also every sickness, and every plague, which is not written in the book of this law.' That takes in cancer, appendicitis, small-pox and every disease in the world. Glory to God! when Jesus redeemed us from the curse of the law, He redeemed us from consumption, blindness, and the whole list of diseases named in that curse, and every other disease which is not written there. Tell me the name of your disease and I will tell you one from which you have been redeemed and can be healed. Not everybody will be saved, and not everyone will be healed, but it is all paid for, whether you get it or not. If you do not get it, it is wasted, and Jesus' suffering for you was in vain. This is as true of healing as it is of salvation.

"The people who are saved and not healed are like the man and his family who bought tickets and boarded a vessel to go across the ocean. They took a big basket full of cheese and crackers, and every time the call was given to meals, three times a day,

they opened their basket and ate crackers and cheese. One day the savory smell from the dining room made them hungry for a good, hot meal, so they asked how much it would cost them and were told that they had paid for their meals when they purchased their tickets. They had been living on crackers and cheese when their meals were paid for. So it is with many people, they are going around without healing, when it is paid for and belongs to them.

"Many are not healed because they are selfish, and instead of acting for the interests of God's Kingdom, they put their own interests above God's. 'Whosoever will save his life shall lose it;' that is, if a man aims at his own interests he shall lose his own interests. God requires that I shall make my own happiness subordinate to His glory and the good of the universe. We must let the interests of God and His Kingdom rise in our affections just as much above our own interests as their real value is greater. A single eye for the interests of God's Kingdom is the whole virtue, and will make our hearts conductors of God's power, and it will flow from our hearts, through our bodies, and heal them. I have prayed for some people's healing and their hearts were non-conductors so that God could not get His power into their bodies. Some people ask me to pray for them and I can feel God pushing me away; you have almost to fight against God to pray for them. They want healing, but God wants to make their hearts conductors for His power, and when this is done, it will be natural for them to believe for healing, and God's

power will play around in their bodies and destroy all disease. If a man will yield unconditionally and hold himself continually subject to the whole will of God, he can get anything God has for him.

"Some people say, 'I am a Christian but I am not consecrated.' I don't believe there is such a person living. God has no such standard. We must take the attitude of a servant or bond-slave to be saved, and a slave does not act for himself but for his master. As soon as a man has forever ceased all resistance to God's will, God instantly floods his soul with a love for the will of God. As I look forward and realize that God will make many new demands upon me as the light is revealed to me, it gives me joy, because I vow I will remain subject to the will of God if it costs me my life. God told the children of Israel that if they would smite the different nations in Canaan, as He delivered them into their hands, He would take away from them all sickness. These nations are a type of the self-life in the Christian, and if we will smite the self-life when God shows it to us, we can be rid of all sickness, by faith. If the Christian will pay his broken vows to God and repent of all indifference to the will of God, it will be like rolling away the stone from the grave of Lazarus, and living faith is the miracle God will then work in the heart. Obedience takes away the obstacle and then the mighty gushings of faith break forth and we are healed.

"Health is a lost possession through the fall. 'The acceptable year of the Lord,' Luke 4:19, which Jesus was anointed to preach, Luke 4:16-19, was the

Year of Jubilee, in which God said, 'Ye shall return every man unto his possession.' Lev. 25:13. 'The acceptable year of the Lord', is connected with His first advent and the dispensation of grace. (In quoting Isa. 61:1, 2, Jesus stopped at, 'The acceptable year of the Lord,' which is connected with the first advent and the dispensation of grace. 'The day of vengeance of our God' belongs to the second advent and judgment.—Scofield.)

"No person ever appealed in vain to Christ for help in bodily suffering, but as multitude after multitude pressed upon Him for physical healing, the record is always the same '*He healed them all.*' Matt. 4:26; 12:15; 14:14. '*He laid His hands on every one of them and healed them.*' Luke 4:40. He came to do His Father's will, therefore He preached the Gospel and '*healed all that were sick.*' 'He went about . . . healing *all* that were oppressed of the devil.' Acts 10:38. His reason for healing them *all* is the atonement. 'Himself (vicariously) took *our* infirmities, and bare *our* sicknesses.' Matt. 8:16, 17. If it was '*our*' sicknesses He bare, nothing short of healing them *all* would fulfill it. What Jesus did when He healed the woman with the issue of blood, was for that one woman, but what He did on the cross was for everybody. Since the atonement was God's reason for Christ's healing them *all*, He must continue to heal all who meet the conditions, because what the atonement did for those who lived in that day, it did for us in our day. 'He tasted death for every man.' His

purpose in commanding this to be preached to every creature is that every creature may receive its benefits.

“Therefore healing for soul and body were
 Both in the Old Testament types,
 Both in Old Testament experience,
 Both in Christ’s experience,
 Both in Christ’s atonement,
 Both in the Gospel,
 Both guaranteed in the Great Commission, Mark
 16:15-18 (Two ‘shalls,’ one for the soul and one for
 the body.)
 Both in the Lord’s Supper,
 Both in the ordinances of the Church,
 Both necessary, if we are to finish our course
 and receive a full reward.”

CHRIST THE HEALER

Jesus saw a great multitude, and, moved with compassion, He healed their sick. Matt 14:14.

Then was brought unto Him one possessed with a demon, blind, and dumb; and He healed him. Matt. 12:22.

Jesus came into the coasts of Judea; and great multitudes followed Him; and He healed them. Matt. 19:1, 2.

Jesus went about all the cities and villages, healing every sickness and every disease among the people. Matt. 9:35.

He gave His disciples power against unclean spirits, to cast them out, and to heal all manner of disease. Matt. 10:1-8.

Great multitudes came, having with them those that were lame, blind, dumb, maimed, and many others, and cast them at Jesus' feet; and He healed them. Matt. 15:30, 31.

They brought unto Him many that were possessed with devils; and He cast out the spirits and healed all that were sick; that it might be fulfilled which was spoken by Esaias, saying, Himself took our infirmities, and bare our sicknesses. Matt. 8:16,17.

There came a leper to Him, saying, If Thou wilt Thou canst make me clean. And Jesus, moved with compassion, touched him, and saith, I will; be thou clean. And immediately the leprosy departed from him. Mark 1:40-42

Two blind men cried, Thou Son of David have mercy on us. And Jesus saith unto them, Believe ye that I am able to do this? They said, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened. Matt. 9:27-30.

They bring unto Him one that was deaf, and had an impediment in his speech. And He put His fingers into his ears, and spit, and touched his tongue; and saith unto him, Be opened. And his ears were opened, and the string of his tongue was loosed, and he spake plain. Mark 7:32-37.

A woman, which was diseased with an issue of blood twelve years, touched the hem of His garment;

for she said, If I but touch His garment, I shall be whole. But Jesus turned, and said, Thy faith hath made thee whole. And the woman was made whole from that hour. Matt. 9:20-22.

When the men of Gennesaret had knowledge of Him, they sent out into all the country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole. Matt. 15:34-36.

They bring a blind man unto Him and besought Him to touch him. And when He had spit on his eyes, and put His hands upon him, He asked if he saw aught. And he said, I see men as trees, walking. He put His hands again on his eyes, and made him look up; and he saw every man clearly. Matt. 8:22-25.

When John had heard in prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Matt. 11:1-5.

Two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, Have

mercy on us, O Lord, thou Son of David. And Jesus stood still, and called them and said, What will ye that I shall do unto you? They say unto Him, That our eyes may be opened. So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed Him. / Matt. 20:30-34.

There came a centurion, saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith, I will come and heal him. The centurion said, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I have soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. Jesus marvelled, and said unto them that followed, I have not found so great faith, no, not in Israel. And Jesus said unto the centurion, As thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. Matt. 8:5-13.

As He entered into a certain village, there met him ten men that were lepers, which stood afar off, and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at His feet, giving Him thanks; and he was a Samaritan.

And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him, Arise, go thy way; thy faith hath made thee whole. Luke 17:12-19.

They brought to Him a man sick of the palsy; lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marveled, and glorified God, which had given such power unto men. Matt. 9:2-8.

There came to Him a certain man, kneeling down to Him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed; for oftentimes he falleth into the fire, and oft into the water. And I brought him to Thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to Me. And Jesus rebuked the demon; and he departed out of him; and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could

not we cast him out? And Jesus said unto them, Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Matt. 17:14-20.

When He was come into the country of the Gergesenes, there met Him two possessed with demons, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold they cried out, saying, What have we to do with Thee, Jesus, thou Son of God? art Thou come hither to torment us before the time? And there was a good way off from them a herd of swine feeding. So the demons besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go. And when they were come out they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that had kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of demons. And, behold, the whole city came out to meet Jesus; and when they saw Him, they besought Him that He would depart out of their coasts. Matt. 8:28-34.

There was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid

His hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you, on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him. Luke 13:11-17.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. James 5:14-16.

The reader will remember the kaleidoscopic changes of occupation during Mr. Bosworth's earlier days, before he definitely received the Holy Spirit.

Let him now note the singleness of purpose of this man—a purpose, which, thru seas of trouble and over mountains of difficulty, has remained firm and

true, these fifteen years. Evangelist Bosworth often remarks that he would not do any thing else but preach the gospel, for a million dollars a minute, ("except for just a few minutes, perhaps, to get some money to help finance the work.")

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world."

"My soul shall make her boast in the Lord; the humble shall hear thereof and be glad. O magnify the Lord with me, and let us exalt His Name together."

Think of the many thousands of men, women, and little children who now find their hearts comforted, their courage strengthened, their faith renewed, because this one man purposed to let God, the Holy Spirit, have his life. Thru this one life and many others, the Spirit is winning men and holding them, "in spite of all the mistakes of the Church and its members."

And Mr. Bosworth is still a comparatively young man with wonderful opportunities for the future.

Even at the present writing, May 1921, he has in his possession, letters recently received, from more than one hundred parties, representing nearly, if not quite, as many different cities, requesting him to come to them for series of meetings.

Appeals for his services have also come from across the two oceans. And all this, because, like Daniel, Mr. Bosworth "purposed in his heart." We note, in passing, another similarity to Daniel, in that, as was said of the latter, so can it be said of Mr. Bosworth, God has brought him into "tender favor" with God and man. "And Daniel purposed in his heart." Just call to mind the wonders which followed that holy purpose in Daniel's life. Is there a holy purpose in *your* life? Is your eye on the goal? Are you unswerving and unswervable?

Will you come with me, my pretty one?

I asked a little child.

Will you come with me and gather flowers?

She looked on me and smiled;

Then in a low, sweet, gentle voice,

She said, "I cannot come.

I must not leave this narrow path,

For I am going Home."

But will you not? I asked again,

The sun is shining bright,

And you might twine a lily wreath,

To carry home at night;

And I could show you pleasant things,

If you would only come—

But still she answered as before,

"No, I am going Home."

But look, my child! The fields are green,
And 'neath the leafy trees,
Children are playing merrily,
Or resting at their ease.
Does it not hurt your tender feet,
This stony path to tread?
"Sometimes, but I am going Home."
Once more she sweetly said.

"My Father bade me keep this path,
Nor ever turn aside,
The road that leads away from Him,
Is very smooth and wide;
The fields are fresh and cool and green,
Pleasant the shady trees;
But those around my own, dear Home
Are lovelier far than these.

"I must not loiter on the way,
For I have far to go;
And I should like to reach the door,
Before the sun is low;
I must not stay, but will you not,
Oh, will you not come too?
My Home is very beautiful,
And there is room for you."

I took her gentle hand in mine,
Together, we went on;
Brighter and brighter o'er our path
The blessed sunbeams shone.

At length we neared the distant towers,
But ere we reached the gate,
The child outstripped my lingering feet,
Too overjoyed to wait.
And as she turned her radiant face,
Once more to bid me come,
I heard a chorus of glad songs,
The angels' "Welcome Home."



CHAPTER XIV

God Singing over Us

"The Lord thy God in the midst of thee is mighty; He will save; He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing." Leeser says "He will exult over thee with song."

These words were spoken by the prophet Zephaniah, primarily to Israel, but are supremely applicable to the blood-bought disciple of the Lord Jesus Christ.

As a mother, full of mother love and pride in her child, presses the child to her heart, in silent, inexpressible rapture, then breaks forth in a crooning, love-filled, joy-winged melody, so our gracious, adorable God is rapturously quiet in His love, then thrills all Heaven with singing, rejoicing *over us*. Can you think what it will be to hear God sing? And then to realize that He is singing because of His joy in you? When asked, by those who are interested only in the music of this world, if we have heard certain of earth's great artists, why not set them thinking, by telling them, with due reverence, that we expect to hear God sing, some day?

Hear His word of love to us *now*. "Oh My dove, who art in the clefts of the rock (the wounds of Jesus?) in the recesses of the cliff (Thou art my hiding place), let Me see thy countenance (let there be no cloud between, no unconfessed sin separating us), let Me hear thy voice (in worship, in praise and in prayer), for sweet is thy voice, (if you want to make God glad let Him hear your voice often), and thy countenance is comely." Let Him find no iniquity hiding your face from Him. He loves to see your face. However you may look to others, you are "comely" to Him.

"Oh the riches of the glory of His inheritance in the saints!"

He so delights in us that He is going to occupy future *ages* in expressing the exceeding riches of His grace in kindness toward us, *in Christ Jesus*." Eph. 2:7.

"My beloved is mine and I am His."

My beloved spake and said unto me, "Rise up, My love, my fair one, and come away."

Oh, the unutterable gladness of making God glad!

"He will exult over thee with song."

And all this for you—for me!



